

Sam. Musworth
Ogden, Utah,
1886.

PERSONALITY OF THE TESTER

CHARLES JOHN PATTON

DOCTOR OF MEDICINE

A PERSONAL AND PRIVATE RECORD

THE HISTORY OF THE TESTER

CHARLES JOHN PATTON

HEAD MASTER OF THE

FORWARD

JOHN W. PATTON

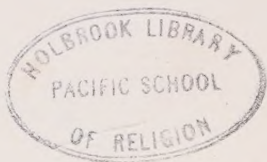
CHURCH OF THE



THE
PERSONALITY OF THE TEMPTER,
AND OTHER
SERMONS,
DOCTRINAL AND OCCASIONAL,

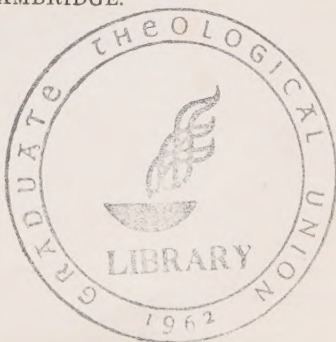
INCLUDING
A SERMON PREACHED IN ST. PAUL'S CATHEDRAL, AT
THE FESTIVAL OF THE SONS OF THE CLERGY.

BY
CHARLES JOHN VAUGHAN, D.D.
HEAD MASTER OF HARROW SCHOOL, CHAPLAIN IN ORDINARY
TO THE QUEEN, AND LATE FELLOW OF TRINITY
COLLEGE, CAMBRIDGE.



LONDON:
JOHN W. PARKER AND SON, WEST STRAND:
CROSSLEY AND CLARKE, LEICESTER AND HARROW:
MACMILLAN AND CO., CAMBRIDGE.

M DCCC LI.



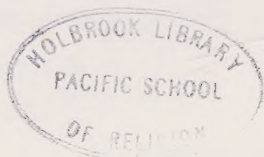
BX
5133
V38
P47
1851

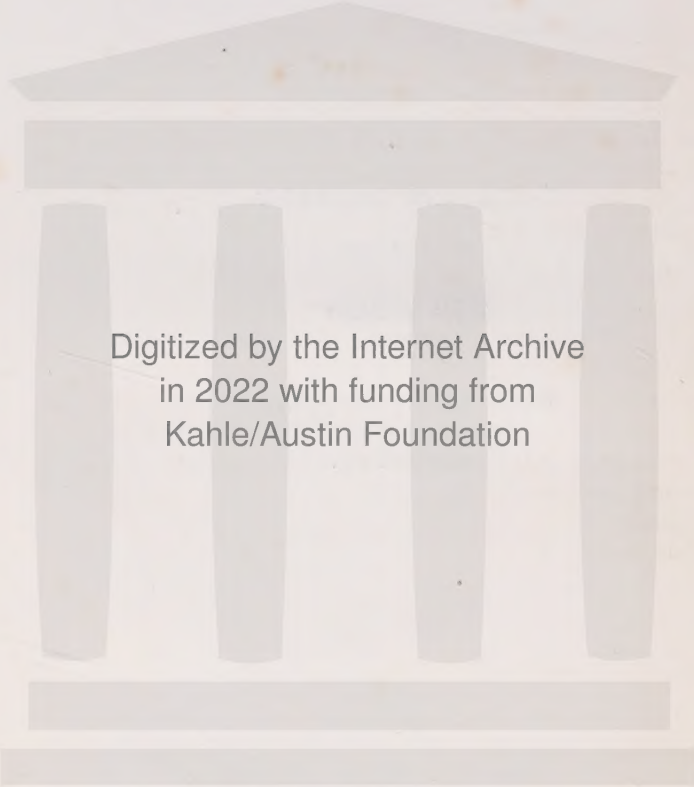


WV10
V465p

h

TO MY
LATE AND PRESENT
SCHOLARS
This Volume
IS
WITH TRUE AFFECTION
DEDICATED.





Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

CONTENTS.

SERMON I.

THE PERSONALITY OF THE TEMPTER.

ST. JOHN viii. 44.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Modern unbelief, p. 1; objections to the doctrine of a Tempter—(1) as inconsistent with the character of God, p. 6; (2) as involving difficulties—his *origin*, p. 7; (3) his access to mankind, p. 8; (4) his knowledge not omniscience, p. 8; (5) language of accommodation, p. 9; (6) mysterious and unpractical, p. 10; a doctrine dependent on *Revelation*, p. 11; yet not improbable, p. 12; objections partially answered, p. 13; doctrine of accommodation not applicable here, p. 18; proofs from Scripture, p. 20; uses of the doctrine, p. 27.

SERMON II.

THE ETERNITY OF FUTURE PUNISHMENT.

ST MARK ix. 44, 46, 48.

Where their worm dieth not, and the fire is not quenched.

Language of opponents, p. 33; consequences, p. 35; statements of Scripture, p. 40; origin of Universalist doctrine—(1) erroneous conceptions of the *nature* of future punishment, p. 49; (2) defective estimate of the evil of sin, p. 51.

SERMON III.

THE REVELATION OF THE FALL.

ROMANS v. 12.

By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.

Importance of the doctrine, p. 60; explanation of the context, p. 61; summary, p. 67; two cautions, *ibid.*; doctrine confirmed by four considerations, p. 68; applied, p. 74.

SERMON IV.

THE STAGES OF THE REDEMPTION.

ROMANS vii. 22—24.

I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?

Text true of St. Paul himself, *inclusively*, p. 81; but, primarily, in a state of *transition*, p. 82; four stages distinguished—(1) of fancied security, p. 84; (2) of disheartening conviction, p. 87; (3) of continued conflict, p. 92; (4) of progressive deliverance, p. 95.

SERMON V.

SELF-PLEASING.

ROMANS xv. 3.

Even Christ pleased not Himself.

Natural tendency, p. 101; example of Christ, p. 102; inference from it enforced, p. 107; the *opposite* of self-pleasing explained and recommended, p. 111.

SERMON VI.

ST. JOHN'S TEST OF TRUTH.

1 JOHN iv. 2, 3.

Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh, is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.

Use of Church festivals, p. 121 ; explanation of the text, p. 125 ; *simplicity* of the test here given, p. 128 ; its application to present times, p. 130 ; importance of the doctrine of Christ's Incarnation, p. 132.

SERMON VII.

EDUCATION—ITS OBJECT, INSTRUMENT, AND AGENTS.

DEUTERONOMY iv. 9.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life ; but teach them thy sons and thy sons' sons.

Education not instruction, p. 143 ; object of Education twofold, p. 144 ; instrument of Education, p. 150 ; (1) character of God, p. 151 ; (2) of man, *ibid.* ; (3) revelation of a Mediator, p. 152 ; (4) personal relation to God, p. 154 ; (5) His past dealings, p. 155 ; (6) His requirements, p. 158 ; (7) promise of help, p. 159 ; (8) love the origin of all, p. 160 ; (9) hope of glory, p. 161 ; agency—parental, p. 162 ; Schools a partial substitute, p. 165.

SERMON VIII.

THE SEPARATION OF LEVI.

NUMBERS viii. 14.

Thus shalt thou separate the Levites from among the children of Israel ; and the Levites shall be mine.

Old Dispensation typical, p. 177 ; yet not in all senses, p. 179 ; the text applicable to all Christians, not the clergy only, p. 180 ; yet to them also, p. 181 ; their complete isolation not essential, p. 183 ; yet now unavoidable, p. 185 ; their maintenance necessary, scanty, precarious, p. 186 ; increased difficulties now, p. 192.

SERMON IX.

CONFIRMATION : ITS DOCTRINE AND BLESSING.

GENESIS xlviii. 15, 16.

God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel that redeemed me from all evil, bless the lads.

Summary—Infant Baptism, p. 201 ; origin and use of Confirmation, p. 202 ; its benefits twofold, p. 203 ; conditions, p. 204 ; encouragements, p. 210 ; an act of blessing, p. 214.

SERMON X.

LIKE PEOPLE LIKE PRIEST.

ISAIAH xxiv. 2.

And it shall be, as with the people, so with the priest.

Evil effects of an exaggerated view of clerical isolation, p. 221 ; spiritual position of a Christian minister, p. 224 ; responsibilities, p. 226 ; preaching, p. 229 ; catechizing, p. 238 ; visiting of the sick and others, p. 240 ; personal privileges, p. 245 ; future judgment, p. 247.

INTRODUCTION.

OF the Sermons contained in this Volume, the first four, and the ninth, were preached in the Chapel of Harrow School. I am unwilling that they should be regarded as a sample of the ordinary instruction there given, either in point of length, or style, or subject. But, having already published more than one Volume of School Sermons, properly so called, I have now selected a few of a different kind, in which I have discussed matters interesting chiefly to the elder portion of my hearers, and perhaps, even to these, rather by anticipation than at once.

1. When I see them in print, I am made more painfully conscious of the imperfection and inadequacy of my treatment of subjects so important. Written in the midst of other occupations, and with little opportunity of extensive investigation, they would ill bear the criticism of the learned, however true the doctrines which they aim to establish. Let them only be regarded as a warning of danger, a protest against error, addressed to a

body of youthful students, by one who is deeply convinced of the reasonableness of Revelation, of the irrationality of unbelief. That there *is* a peculiar danger now in this direction, can admit of no doubt. A spirit of real indifference, using the language of sentiment or of charity, of a comprehensive liberality or of an abhorrence of exclusiveness and formulism, is busy in the endeavour to relax the stringency of Divine truth, even where it stops short of openly impugning it. There is a constant tendency in the human heart to select certain parts of the Gospel, or certain Books of the Bible, as satisfactorily established by internal evidences of their truth, and to lay aside others as either superfluous, or unintelligible, or contradictory to the character of God or the happiness of man. And there is something very attractive in many of the apparent results. Religion is thus brought into consistency with free-thinking, and the obedience of faith is exchanged for the voluntary acceptance of such revelations only as have already been discovered by the unaided reason—in other words, such revelations as are none at all. Thus a man at once escapes the trammels, and flatters himself with the comforts, of

the Gospel. Revelation, thus understood, simply ratifies the conclusions of reason; and that which is above reason is thereby proved to be no revelation. The effect of these principles is seen in the avowed rejection of some parts of the Christian system, the modification or postponement of others, and the reception of many more in a vague and uncertain sense, leaving room within the pale of a nominal confession for opinions the most various, and extending to the holders of all shades and forms of doctrine the right hand, not of charity only, but of agreement and of fellowship. No better examples of this tendency could perhaps be taken, than those which form the subjects of the first three Sermons in this Volume. But they are only examples. I had hoped to add to them: but the fear of departing too frequently from humbler and more practical topics has constrained me for the present to stop here. I am convinced that *every* doctrine of the true Gospel is as capable of vindication on rational grounds as those here discussed; and that the denial or disparagement of *any* is as fatal to the consistency as to the integrity of Revelation.

2. The tone of the ninth Sermon, which con-

tains a summary of a course of private Lectures on the subject of Confirmation, may appear to some—perhaps it would once have appeared to me—needlessly dogmatical. I quite admit that the freer and more genial spirit of the Scriptures themselves is far more profitable, ordinarily, “for doctrine, for reproof, for correction, for instruction in righteousness,” than the systematic enunciation of propositions deduced from them. But there are times—and the approach of a Confirmation is, I think, one of them—when something more ought to be attempted. We are apt to take for granted a more correct and definite acquaintance with the elementary truths and duties of Religion, than can, I fear, safely be presupposed in the case even of the higher orders of Christian catechumens. It is well that they should have the disjointed elements of their earlier faith and knowledge, combined, for once at least, in a more orderly and harmonious whole. That which has hitherto been presented to them in its separate details, or rather assumed as the ground of exhortations and instructions which they might receive or disregard at will, must now be gathered into a more comprehensive summary of the truth,

and offered as that “record of God” which claims their allegiance as His creatures, and which is henceforth to be the axiom of all their opinions, the basis of all their principles, the warrant of all their hopes, the motive of all their efforts.

3. In the sixth Sermon, preached in London on Christmas Day, at a time of great ecclesiastical excitement, I have ventured to speak disparagingly of the importance of ritual controversies altogether. They may derive something of significance from *other* opinions of which they may be the indication : but it is a melancholy example of the effect produced by a polemical spirit upon the human judgment, when we find the attention of men who profess to be “watching for souls, as those who must give account,” fixed upon the discussion of the ornaments of a building, or the attitude of an officiating minister. It appears to me that all who are capable of entering into the real nature of a spiritual Church, or the true objects of her worship and ministry, should resolutely refuse to be tempted or provoked into discussions so profitless and yet so irritating. Let them occupy a higher ground ; protesting against the waste of time and of temper, the neglect of nobler duties,

the lowering and distracting effect upon the tone of our congregations, which is the inevitable result of such controversies, whichever way decided, or however (their more common issue) left at last open. Let the minister who *will* persist in introducing antiquarian novelties, or cultivating infectious eccentricities, be left, at least by his brethren, to the neglect merited by his comparative insensibility to the great purposes of his office, rather than argued with in sober earnest as the advocate of a grave though erroneous principle. Whatever indeed can be done by authority, or by persuasion, to remove the scandal thus brought into our Churches, it is a sacred duty for the sake of others to accomplish : but, so far as argument is concerned, let it be employed rather to disparage the question, than to decide it ; and, above all, let a double earnestness attend the enforcement of those great and everlasting verities which alone came from heaven or point to heaven, and which, wherever they are received into the heart, will dismiss at once into their proper insignificance all these external and adventitious appendages.

4. The seventh Sermon in this series is devoted to the subject of Education. I am not aware that

I have trespassed upon any disputed ground, or involved myself in any one of the many controversies which beset this question on all sides. While urging the undeniable truth, that that Education must be, not imperfect only, but radically unsound, of which Religion is not the all-pervading principle, I have recognized the compatibility of this axiom with very various developments and applications of it, and allowed the unfairness of that reasoning which, by a fallacious interchange of the terms "instruction" and "education," would infer from the absence, in any educational system, of a prescribed form of religious *teaching*, a disparagement of the indispensable necessity of religious *training*. I have urged that Schools (such as that which formed the subject of the Sermon) can scarcely be said to *educate*; they can instruct; they can instruct in Religion as in arithmetic or geography; they can furnish therefore materials for Education to work upon; and they can do something, within very narrow limits, but on some essential points, towards the formation of moral principles, and the regulation of language and conduct. But, when they profess to educate—I am speaking now of Day Schools

for the poor—when they profess to educate—in other words, to supersede, almost or altogether, the office and the responsibility of the parent; then they transgress their proper province, and must no longer complain if they are tried by a standard which, however unjust, they have themselves challenged. Those who have long used an exaggerated language as to the miracles to be wrought by an extension of Education—in other words, by the multiplication of Schools—have no right to remonstrate against that interpretation of their words, which would make it an act of infidelity or of profaneness to omit from their system the direct inculcation of religious truth. If all Schools professed to educate, then from none could religious instruction be excluded, in none could it be optional or even subordinate. A School based on any other than a definite system of religious teaching, would then be an affront to the understanding as well as the conscience of the place or the country in which it was set up.

But is there not, in fact, room for a distinction, which would justify the claim of a wider latitude? Where the young are entirely separated, during long and continuous periods, from the personal

superintendence of their parents ; where they are formed into societies composed of strangers and managed by strangers, their intercourse with home being thenceforth of an occasional if not desultory kind ; it is obvious that, in such cases, if Education (in the highest and truest sense of the word) is to be carried on at all, it must be carried on, in part at least, at School : and the School which fails in the direct inculcation of the truths and requirements of Revelation, is as defective, as culpable, as that which should disregard the health or the morals of those committed to its discipline. But there is another case, with which the question of national Education is more frequently and practically concerned. There are Schools, in which the teacher does not wholly supersede, for any one day, the exercise of parental discipline. The child starts from home in the morning, visits home ordinarily at noon, returns home in the evening. Only the hours of actual work are spent at School. Now surely, in a case like this, nothing but the neglected and degraded condition of so many English *homes* could even suggest, as an indispensable necessity, the transfer to the schoolmaster of the religious

responsibilities of the parent. Who, among the higher classes of society, would scruple to send his child to an astronomical or historical lecturer, on the ground that no directly religious instruction would be combined with the information to be received? Nor do I see why the extension or multiplication of such lectures, professing to communicate nothing but secular knowledge, professing to leave entirely to the parent or the pastor the religious instruction and training of the child, should make that an act of profaneness or of indifference, which, up to a certain point, all allow to be safe and Christian. Such is precisely the position occupied by a Day School in which religious instruction is not *given*, but has only *room left* for it. For certain purposes, during certain hours, the child is entrusted to the secular instructor. For higher purposes, and during those hours which, after all, more immediately affect the moral and religious training, the child remains, where God placed him, in the hands of his natural guardian. Shall we say that this is necessarily an unchristian, a godless, compromise? Where lies the blame? Not surely in those who profess to communicate only that knowledge which

is to qualify for this life—unless indeed, with a full understanding of the terms employed, they deliberately call their instruction Education, and forget the subordinate and supplementary character of that work which alone they can accomplish. But, so long as they profess nothing but what they actually perform ; so long as they aim to supply certain deficiencies, on the part of the parent, without pretending to do more ; I can see nothing immoral, nothing antichristian, in schools thus constituted ; they do but offer what no man in the higher ranks of society hesitates to accept, in some shape or other, for his children : such schools may be but hewers of wood and drawers of water, in comparison with the higher functionaries of a perfect education—but their place is within the camp, and it were a fantastic scrupulosity to attempt their extermination.

Let it not be imagined that I am insensible to the difficulties of the question, or to the motives of many of those who arrive at an opposite conclusion. So long as theory only is concerned, I can accompany them in the dreams of an ardent imagination. Best of all were it, if every home in England were a Christian home, every parent

in England the educator, if not the instructor, of his children. Next best, if among all who name the name of Christ, and care for the highest welfare of His little ones, there were that agreement of opinion, and that harmony of feeling, which should enable them, by one united effort, to supply those parental shortcomings of which they can neither disguise the existence nor hope for the removal. What is this but to wish that the Church and the Nation of England were, in fact as in theory, coextensive, so that the one might cheerfully minister to the other in carnal things, and receive an abundant recompence in things spiritual. But far different is the state of things with which we have to deal. The homes of England are *not* uniformly Christian homes; and the Church of England is no longer identical with the Nation. Shall we then delay the instruction of the people, until the stream of all experience begins to flow backward? Shall we leave in brutal ignorance those whom we cannot perfectly enlighten? Shall we cling to that theory which would make the Churchman the only educator, and the educator the only instructor, when we know that to do so is to obscure permanently the

first rays of a humanizing intelligence, without hastening by one hour the dawn of a yet brighter illumination? That is a truer wisdom, though it be uttered by heathen lips, which bids us, while we *pray* for an abstract good, to *choose* meanwhile the relative.¹ It is more necessary that a man be a Christian, than that he be a Churchman; if *neither* could be, it were better that he be civilized than brutish. But, blessed be God! we are not driven yet to this last and most fearful alternative. The means of extending a *Christian* Education, at least, are in our hands: let us not desperately and unthankfully fling them away. Let us not, in our zeal for our own form or side of the truth, be indifferent to the sympathies of a common Christianity. Let us be well assured, that the practical result of such a struggle will be, not the ultimate possession by the Church of England of an exclusive hold upon the Education of the Nation, but the exclusion of the Gospel altogether from that Education—the instruction of the people on a system from which Religion is omitted, not only as a branch of knowledge, but

¹ Εὐχέσθαι μὲν τὰ ἀπλῶς ἀγαθὰ καὶ αὐτοῖς ἀγαθὰ εἶναι· αἰρεῖσθαι δὲ τὰ αὐτοῖς.

as a recognized (even where unsatisfied) condition and prerequisite.

5. Towards the end of the Volume, I have placed two Sermons bearing on the position and duties of the Christian Ministry. The latter of these was preached nine years ago, as a Visitation Sermon, at Leicester ; but it has been long out of print, and I have been glad to retain it as a link between present and earlier duties, as well as a memorial of a place and a congregation which I can never forget. In days like ours, when so many great questions turn upon our estimate of what is called the Christian Priesthood, it would seem an excess of caution to refrain from avowing an opinion, in one direction or another, as to the nature of an office which we daily exercise, and in right of which alone we presume to teach or to preach. If others persist in demanding for that office a position, which appears to us to be not only arbitrary but mischievous, none assuredly are laid under so strong an obligation to repudiate the fallacy, as they who might seem, if silent, to be interested in its prevalence. Christ has given to His ministers, in these days not least, a work to do, and a reward for its right discharge,

such as they have no cause to complain of, or to exaggerate by usurpations of their own. That work will not really be exalted, that reward (we fear) may be altogether forfeited, by a return to shadows of which He is the substance, by an intrusion into functions which He has appropriated as His own. In which direction such claims point, in what communion they can alone find rest, we have been taught by bitter experience—let us hear and fear.

HARROW,

June 21, 1851.

SERMON I.

THE PERSONALITY OF THE TEMPTER.

SERMON I.

THE PERSONALITY OF THE TEMPTER.

ST. JOHN viii. 44.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

THE attacks of modern unbelief are directed, not only against the more abstruse or mysterious doctrines of Christianity, but against its fundamental and most elementary revelations. It has been my endeavour, in some previous Sermons, to prepare you to expect such attacks. They are the characteristic marks of an age, like ours, of advanced civilization. Few men can live in our world, no young man can pass through the years of his education, without encountering them in some form or other. Thousands fall before them. Even of those who escape this fatal overthrow, many are left wavering and vacillating, afraid to contend earnestly for their own faith, or to call by its true name the error which impugns it. It is idle, worse than idle, to conceal the ex-

istence of these dangers from those who are on the very eve of encountering them. Can I safely presume that even here they are absolutely unknown? Or can I doubt that the manly avowal of difficulties which cannot for ever be disguised, accompanied by the enforcement of those considerations which may at least tend to their removal, will in some cases, by the aid of that blessing which we would solemnly invoke, be the means of fortifying you beforehand against the risks of a fatal surprise, and enabling you to give a reason hereafter for the hope that is in you,¹ with the “meekness” of self-knowledge, and the sobriety of godly “fear?”

I have already dwelt upon two of those fundamental doctrines which the pride of human intellect declares to be inconsistent with the character of God: the doctrines, namely, of the Fall of Man, and of the eternity of future punishment.² I cannot think that I attach an undue importance to a matter of secondary moment, if I devote *this* Discourse to the vindication of a truth peculiarly exposed to the scorn and ridicule of the unbeliever; a truth above reason certainly, if not contrary to it; that, namely, of the Person-

¹ 1 Peter iii. 15.

² This Sermon was preached after the two which follow it in this Volume. It is, however, unconnected with them in its argument, and seems naturally to precede them in point of subject.

ality of the Tempter,—of the separate and substantive existence of a Spirit of Evil.

My brethren, those who believe in the existence of an evil spirit, to whom belong the attributes ascribed to him in the text, cannot view without horror the attempt to deny and disprove it. They will recognize in the effort to convert his personality into a mere quality and abstraction the very masterpiece of his own arts for the seduction and ruin of man. How shall they watch against his assaults, who have persuaded themselves that he is not? How can we be more effectually lulled into the sleep of fatal security, than by the assurance that he whose wiles alone necessitated vigilance, neither threatens, nor plots, nor moves, nor exists? If there be such a person; if he be invested with that power, and actuated by those motives, which the Scriptures assign to him; no device could be more availing for the furtherance of his destructive designs, than that which should suggest the idea that his existence was a fable. And nowhere surely, if this be so, has his presence upon earth been more effectually displayed, than in those places (for such there have been) of instruction and even of worship, in which all the ability of professed teachers of truth has been exerted to disprove his personality, and to explain upon an opposite hypothesis the phenomena of man's being.

It is not, however, to silence, but to answer, these statements; not to denounce, but to consider, the objections urged against the received truth; that I have entered upon the subject to-day. Let us then, in the first place, give due consideration to the argument by which the scriptural doctrine of the personality of the tempter may be supposed to have been impugned.

It is inconsistent, it may be urged, with the character of God, to conceive as existing within His creation a being wholly evil, finally lost, irremediably ruined; existing still, but existing only for evil; for evil in suffering, for evil in doing; the object of unmixed abhorrence to God, and to all whose will is in harmony with God's; yet powerful to thwart and to counteract God's purposes of good; allowed for the present to roam unfettered through God's moral universe, and reserved at last for an interminable punishment which might rather, in mercy to the objects of his malevolent cruelty, have been anticipated and executed at once. Is not the existence of such a being irreconcilable alike with the divine power and wisdom and goodness? What design of benevolence can thus be even remotely advanced? At least, if such a result there be, could no method have been devised for passing to it, but one so circuitous, so tedious, so contradictory? If there be no conflict between the will of God and the

agency of the tempter, where is God's holiness? if there be, where is God's power? If God be Almighty, and if He hate evil, and if in this case there be no such possibility of the ultimate recovery and redemption of His enemy, as might turn the delay into a proof of longsuffering compassion; is there not here a wanton waste of the happiness of His creatures? a profuse and lavish outlay of sin and of misery, with no compensation whatever on the side of happiness and of good?

Again, as to the origin of this lost and wicked spirit. Was his nature from the first evil? Was he created evil? God forbid. Everything that was made was originally good.³ Was he then independent of divine creation? Was there indeed in God's world, as old philosophers dreamed, an original principle of evil as well as of good? an author of evil as well as an author of good? Was God indeed the Creator but of one portion of His heavens and His earth? Or was Satan, like man, created? like man, created upright? and did he too fall? Yet how could evil have had access to an angelic nature? If the entrance of evil into an earthly paradise be a supposition difficult of belief, incapable of explanation; how shall temptation have first entered that pure heaven in which God the Creator was all in all?

³ Gen. i. 31.

Was evil indeed in existence in the universe before the fall even of the tempter? Whence, again, or how derived?

Once more. Is it not irrational to suppose that a spiritual being of one order should have access to the soul of a spiritual being of another order? Slight and superficial is the intercourse that we can hold even with our fellows: amongst beings of the same order, endowed with the self-same faculties, qualities, affections, motives, desires, how rare—at last, how imperfect—is an entire community of thought, a thorough insight into the springs of action and will: the heart knoweth its own bitterness, and the nearest friend intermeddles not with its joy:⁴ how much less can we fathom the secrets of another rank of creation! how utterly mysterious to us are the workings of affection and of instinct in the orders of being below us! And can we attribute to a being, created like ourselves, finite like ourselves, yet separated from us by one of those impassable barriers interposed by disparity of rank in creation, an insight into our motives, a contact with our hearts, such as alone could make him powerful to tempt and to seduce?

And what if, finally, we attribute to the spirit of evil a variety and a depth of discernment equal to his requirements as our tempter? What if

⁴ Prov. xiv. 10.

we grant that he may have this unparalleled power of entering into the thoughts of an order of created beings below his own? What if we multiply this supernatural power, as we must do, by the individual cases liable to its exercise; by the millions, and tens of millions, in whose hearts it is simultaneously put forth? Have we not, in thus enlarging our conceptions to the limits required by the hypothesis, exceeded the bounds which define the capacities of the created? Have we not, in short, invested Satan with one of the attributes of the Creator? What is the faculty ascribed to him, short of omniscience? By what, save by the use to which he applies his knowledge—by what, save by the fact of his being evil, as God is good—is his hold upon man's heart distinguished from that of God? And is it not profane to attribute to the author of evil that multitudinous knowledge of spirits which is distinguishable from omniscience scarcely in degree?

Nor is it only on the supposition of avowed infidelity that these arguments are tenable. It is true (it may be urged) that Christ and His Apostles, no less than Moses and the Prophets, speak again and again of the existence and activity of a power of evil, which they designate by personal titles—"the prince of this world," "Satan," "the devil," "the spirit that worketh in the chil-

dren of disobedience.” We acknowledge Christ as a teacher come from God ; we own His authority, we receive His doctrine. But may not the language thus employed be figurative, not literal ? May not Christ have adopted a current phraseology, adapted Himself to the religious notions of those whom He addressed, and conformed to a mode of expression without which He would have been necessarily unintelligible ? In personifying evil, He may but have acted upon a principle indispensable to all theological teaching, the principle of accommodation ; the expressing of truths which transcend human knowledge, in terms borrowed from things familiar ; the ascription, for example, to God, of feelings and sensations belonging to the human and the material ; or, to take a still stronger example, the adaptation even of the precepts of moral duty to the spiritual condition of those who receive them. “ For the hardness of your heart he wrote you this precept : but from the beginning it was not so.”⁵ Christ might speak of a spirit of evil, and yet intend only a figurative personification of sin.

But, even if more than this be true ; if there be such a person ; if temptation be, in part at least, from without, from one who is not of us, but who has access to us for evil ; still this is a mys-

⁵ Mark x. 5. Matt. xix. 8.

terious, a transcendental doctrine ; to more than half the world it will always seem visionary and fantastic ; to the other half, a different form of the truth will be equally impressive, and perhaps more practical : let us waive, as a tenet of an esoteric theology, the doctrine of a personal tempter, and speak rather of the weakness of our own hearts, of the tendency of nature towards evil, of the need of watchfulness against our faults, of the power of habit to enfeeble and to enslave. Such language must be true : the other may be. The one presents the practical side of the doctrine ; the other will seem, at all events, to most men theoretical and unreal.

My brethren, I have stated fairly and strongly the case of the opponent. I have given full weight to the difficulties in which its strength lies : I do not deny nor disparage them. Urged by an infidel to an infidel, by a disbeliever in Revelation to one who concurred in that disbelief, I think they would be unanswerable. I think, at least, that the man who, on the strength of reason and philosophy alone, should assert the personality of the spirit of evil, would be met by more difficulties, on the whole, than he who, on the same ground of natural reason, should represent evil as an abstract principle. In short, the existence of a tempter is a fact, if fact it be, dependent for its proof upon Revelation. Without Revelation,

we should still see the existence of evil in a moral creation which we could scarcely imagine to have been so created: we should still see the propagation of evil from heart to heart, from agent to agent, from generation to generation: we should still see the wonderful rise of evil, as if by a spontaneous process, in minds from which all human communication of it had been industriously and successfully excluded: we should see these things, and we should reason upon them according to the various conclusions of a limited and scanty induction: but possibly he who ascribed them to a mysterious leaven of original defectibility might use language not less plausible, and scarcely more ambiguous, than he who from the same premises should guess at the agency of a personal seducer.

And yet, when suggested, who can deny that even this *guess* would invest itself with something of probability? With much that experience teaches us it would at once tally and harmonize: much that we observe, much of which we are conscious, the invention (as we call it) of evil in a heart fenced against its entrance, the sudden injection of sinful thoughts into a heart engaged perhaps at the moment in holy meditation and prayer—these things, and a thousand others, are less utterly inexplicable on the supposition of the existence of a tempter, than on that of a surrender of

ourselves in each instance, by our own act, to the choice and pursuit of evil. If it does not remove, it at least drives one step backward, the one great mystery of the origin of evil: it throws some light, I mean, upon its entrance into the world, if not into the universe: it gives some explanation of the fall of man, if not of the departure from their first estate of the angels that sinned.⁶

Nor can I admit that even the objections above stated, however specious in form, or ingenious in arrangement, are incapable of at least an approximate answer. Life is a mystery; man is a mystery: evil, certainly, is a mystery; a mystery in its existence as well as in its origin, in its facts as well as in its theory. Who can explain, who can justify, on the principles of an unbridled scepticism, either the one or the other? If it is difficult to reconcile with the attributes of God the existence of a being wholly evil, incapable of good, the object of divine abhorrence, yet powerful to thwart a divine will; can you explain, can you justify, what certainly you cannot deny or question, the existence in *man* of a lower degree of the same depravity; the same will, if not the same power, to promote evil and counter-act good; a gradual but visible deterioration, in countless instances, towards an absolute ungodli-

⁶ 2 Pet. ii. 4. Jude 6.

ness ; a hostility to all that is holy and just and good, daily increasing in strength and inveteracy, till it passes out of sight into a condition which imagination itself can scarcely paint as one of amendment or of repose ? If an argument against the existence of a spirit of evil may be drawn from the apparent cruelty of suffering a long continuance and a wide extension of that mischief which is incapable, in its author, of a salutary termination ; of suspending, with such consequences, the execution of a sentence which is yet irreversibly decreed ; we may observe that this, whatever difficulties may be involved in it, is yet an unquestionable law of God's Providence in matters which fall under the observation of all,—namely, that evil is allowed to run out into its results, unchecked by divine intervention ; that the career of human crime is not abruptly cut short at the point at which it has become incurable in the agent, and purely injurious in example and in effect ; but is suffered, in a multitude of cases, to exhaust its virulence in the infection of a whole atmosphere, before the work of destined retribution is as yet begun upon itself.

Or, if the objection be turned from the operation to the origin of this mystery of iniquity, is there anything, it might be asked, more unaccountable in the rise of evil in one portion of God's creation than in another ? in one order of

pure beings than in another? in heaven than in paradise? Evil is a fact; its origin is a secret; a “mystery,” not in the scriptural,⁷ but in the human acceptation of the term: but if you can neither deny, nor yet explain, its existence here, on what pretext can you reject as incredible its equally (but not more) inexplicable rise there?

If it be urged that the supposition of a personal tempter implies an insight into the human heart, which is inconceivable in the case of a being of a distinct order from our own; we might well shelter ourselves behind the barrier of our own ignorance, and exclaim against the presumption of those who judge where they cannot know. But we may go further, and appeal to our own experience of the adroitness and ingenuity even of human tempters, and in cases where there could be no supposition of a peculiar insight into the tendencies and frailties of their victim. If one who is neither unmixedly evil, nor supernaturally discerning, can yet draw from the resources of his own villany devices, all but irresistible, for the injury and ruin of his neighbour; why should it be supposed to involve an impossibility, if we attribute to a being but little further (it may be) removed from us a like skill

⁷ A μυστήριον, in the language of Scripture, is a “secret,” but a secret capable of being *told*, and, when told, a secret no longer: a fact, or a truth, undiscoverable, but not incompre-

in working our spiritual overthrow; a being, whose wickedness we assert to be unalloyed by one grain of compassion or virtue, and his knowledge of man's nature the growth of many centuries of uniform experience? It needs not, for the triumph of the tempter, that his communication with man's mind should be that of an infallible intuition, but only that he should have access to suggest, and ingenuity to suggest plausibly.

Nor, once more, is it by any means a necessary consequence of our belief in the personality of a tempter, that we ascribe to him any one, if it be the lowest or least wonderful, of the attributes of the Creator. Vast is not boundless. Permission is not right. The knowledge of a spirit of evil, the power of a spirit of evil, may be great in itself, in our eyes mysterious and unfathomable; and yet neither the one nor the other may be, in the estimate of a higher order of beings, still less

hensible. Thus it becomes, in its scriptural use, nearly synonymous with a "revelation." It is applied, not to abstruse and only partially intelligible truths, such as the divine Trinity in Unity; still less, to matters absolutely inscrutable, like the origin of evil; but to facts needing indeed the authority of Revelation, but, when revealed, simple and easy of comprehension, such, for example, as the admission of the Gentile world within the pale of God's Church. See Matt. xiii. 11. Rom. xvi. 25. 1 Cor. iv. 1. xv. 51. Eph. iii. 3—9. &c. The few seeming exceptions, as Eph. v. 32, 1 Tim. iii. 16, require only correct translation to show that they are not such really.

of Him who alone can measure and compare, either independent or infinite. We say not, for example, that the process of temptation is in any man continuous or unvarying. Rather are we taught to believe that it is carried on by separate and often distant impulses; that from one, after temptation, the devil "departs for a season,"⁸ and carries to another those implements of assault by which he has just triumphed over the former. Lulls, certainly, there are, as all can testify, in the storm of our life-long conflict; intervals, during which, if not safe, we are at least unmolested; intervals, for which the godly give thanks, and which beguile the unstable into carelessness. And if to the remembrance of these intermissions of the work of the tempter be added also the thought of its multifarious subdivision; the distribution (as the scriptural doctrine asserts) of the agency of evil amongst an almost infinite number of subordinate conspirators;⁹ the result will be such a modification of our first conceptions of the statement proposed, as will at least make the difference between real and apparent immensity, and reduce the knowledge and the power of the tempter from the scale of infinity to that of vastness.

But at this point Revelation enters, and speaks with infallible authority where man is silent. I

⁸ Luke iv. 13.

⁹ See note, page 23.

assume in what follows, that Revelation is true : that Christ had the words of God, and that the Scriptures contain a faithful record of those divine disclosures. This is not the time to establish these fundamental principles : other occasions may be found for that all-important discussion : but, for the present, I say at once that, apart from Revelation, I could not claim your assent to the doctrine before us ; that I address you therefore as believers in Christ's mission, in the authority (thus far) of the Book which contains His teaching.

Now that our Lord asserts, again and again, the personal existence of the spirit of evil, can scarcely admit of question. It shall be proved. But let me first answer an objection which has been stated ; that Christ might on this subject accommodate His language to the preconceived opinions of His Jewish hearers, and speak of a spirit of evil, when He meant only the evil tendencies and propensities of man. That the principle of accommodation is one which can never be excluded from a human theology ; that the operations of the mind and will of God must be expressed, if they are to be apprehended by man, in language borrowed from human sensation and human action ; that it is no part of the purpose of Revelation to convey supernatural information on subjects for the investigation of which certain mental

faculties are given us, or to anticipate by a flash of intellectual illumination discoveries in art or science which may be delayed without injury for centuries or millenaries to come; that on all these points, consequently, Christ, if He spoke at all, would speak in the language of His generation, and refrain even from a *correctness* of phraseology for which that generation was unripe: all these are safe and obvious admissions: we make them without fear of disparaging the authority or the candour of His teaching. But it is otherwise when we approach those topics which concern the spiritual condition of mankind. There is no instance, for example, on record, in which Christ acquiesced in a lower standard of moral duty, on the ground of the imperfection of the moral stature of those for whom He legislated. Moses, it is true, “for the hardness of their hearts,” on account, that is, of the elementary condition of the religious knowledge of his countrymen, was directed to suffer, on certain points, a practice less exalted than that of the very highest morality:¹⁰ but with this system is expressly contrasted in the Gospels the teaching of Him who came “to fulfil all righteousness,” and whose peculiar glory it is that by Him came “grace and *truth*.”¹¹ Hence that often repeated contrast in the Sermon on the Mount: “It was said by them

¹⁰ Mark x. 3—6. See above, p. 10. ¹¹ John i. 17.

of old time" "but *I* say unto you."¹² He abrogates the lower, the narrower and more formal, that He may establish the higher, the ampler and more spiritual. And, when the subject spoken of is not one of precept but of disclosure; while we may admit that, in cases where no error or ambiguity could thus be introduced, the figures of accommodation or personification might even by Him be employed; while we may allow that there are passages in which, if they stood alone, the name even of Satan might possibly be interpreted as equivalent to that of moral or spiritual evil; yet a moment's reflection will show us that there are others, neither few nor trivial, in which no such explanation can by possibility find place, and from which consequently we must infer, by the strictest rules of reasoning, either the personality of the tempter, or (I speak as a man) the error and therefore the imposture of Christ.

The time would fail me if I attempted to exhaust by enumeration these passages. Still less can I dwell upon the details of the few which I must adduce. I ask you only to test each example by this simple enquiry: Will the substitution of the word "sin" or "evil" for the name of "the devil" or "Satan" affect injuriously the force or sense of the passage? If not, I waive that proof: but, if otherwise, I urge it as an ar-

¹² Matthew v. 21—48.

gument — each one by itself a conclusive argument—that God's Revelation has spoken on this subject, spoken audibly, and, if audibly, decisively.

Let us refer, for example, to the narrative of our Lord's temptation, contained in the fourth chapters of the Gospels of St. Matthew and of St. Luke. "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when the tempter came to Him, he said . . . Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him . . . Jesus said unto him . . . Again, the devil taketh Him up into an exceeding high mountain . . . Then saith Jesus unto him, Get thee hence, Satan . . . Then the devil leaveth Him." The question whether the transfer from the wilderness to the high mountain and to the pinnacle of the temple is to be regarded as taking place actually or in vision, scarcely affects the enquiry in which we are engaged. We have only to ask whether any amount of concession to the plea of accommodation can remove from this narrative the person who comes, who speaks, who shows, who argues, who is answered, who departs,—and leave nothing but a train of imaginations succeeding each other in a single mind, which revolves various forms of moral evil, and repels the inclination to each. Is not such

language either substantially accurate, or practically deceptive? And which?

Again, the Gospels are full, as we all remember, of cases in which the general power of the tempter was aggravated into a personal and individual possession; cases, in which there was a palpable occupation of the whole man by one who was yet distinguishable from him whose frame he agitated, whose organs he used, whose actions he directed; cases, finally, in which the ejection of the possessor by the word of Jesus left the possessed an altered man, renewed, emancipated, tranquillized; one moment visibly the slave of another, the next as visibly his own master. You can scarcely read a page of the Gospels without finding such examples. They were needful, we may well suppose, in order to bring the conflict between good and evil to a critical and palpable issue; exceptional cases certainly, but necessary to form the battle-field between the Saviour and the enemy of man; permitted, therefore, for a wise and gracious end, which could not perhaps otherwise have been answered, in a generation which was to be the witness to all other generations of the Redeemer's manifestation, and which needed, consequently, the conviction of a multifarious and accumulated evidence, such as no imagination could have created, and no ingenuity could dispel. In one of these instances, in the

record of a miracle which unexplained has been a stumbling-block to many, but which, when rightly understood, is amongst the most glorious and comforting of all ; in one instance, I say, the separate existence of the power of evil was yet further displayed by its being not only shown in possession of man, and shown to be cast out, but shown also elsewhere after that ejection, even in the body of an irrational creature, which it hurried instantly to destruction.¹³ It is true that in that case the spirit of evil was not one, but many : “ My name is Legion ; for we are many.” But, in contending for the personality of the tempter, we do not necessarily assert his unity. The nature of the agency is not affected by the plurality of the agent. The Scripture guides us to the conception of a multitudinous though organized confederacy of evil ; a band of wicked spirits directed and animated by one head ;¹⁴ possessing therefore the twofold strength of order and of variety, of number and of concentration. And what amount of ingenuity, short of absolute unbelief, can explain away the testimony of this miracle ? What room is there here for the supposition

¹³ Matthew viii. 28—34. Mark v. 1—20. Luke viii. 26—40.

¹⁴ Compare, for example, Matt. xxv. 41. Mark xvi. 9. Luke viii. 30. xi. 26. Acts viii. 7. Eph. vi. 12. Col. ii. 15. James ii. 19. 2 Pet. ii. 4. Jude 6. Rev. xii. 7—9.

of a merely natural debasement of the qualities of man? of an ordinary recovery from a state of moral depravity—much more, of a mental disease healed by the application of an appropriate remedy? All such explanations presuppose the falsehood of the facts on which they comment. How could the debasement of moral qualities, or the influences of mental disease, be transferred from a rational to an animal nature—from the mind of a man to the body of a brute? So long as that record remains amongst the Scriptures of truth, we retain an unanswerable proof of the personality of the power of evil, of its independent existence, of its distinctness and separability from man.

In the third place, I would remind you that the Scriptures speak, in a multitude of passages, of the existence of the tempter, not as a matter of speculation or curiosity (when indeed do the Scriptures descend to such topics?) but as affecting, in every possible way, the mind and the conduct, the safety and the happiness of man. “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.”¹⁵ “If I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ: lest Satan should get an advantage of us: for we are not

¹⁵ Luke xxii. 31, 32.

ignorant of his devices.”¹⁶ “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one.”¹⁷ “When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.”¹⁸ “Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith.”¹⁹ Substitute “sin” for “Satan” in these passages, and what is the result but confusion and trifling? Assert that the form of expression is adapted to the erroneous conceptions of the hearer or the reader; and what follows, but that man dictates and Christ echoes, even where the subject is deep and secret, and the effect of mistake delusion and mischief?

Finally, there are passages which contain

¹⁶ 2 Cor. ii. 10, 11.

¹⁷ Eph. vi. 11, 12, 16. τοῦ πονηροῦ. In the English Version, “of the wicked.” Thus, in the Lord’s Prayer, “Deliver us from evil,” is, “from the evil one:” ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Matt. vi. 13.

¹⁸ 1 Thess. iii. 5.

¹⁹ 1 Pet. v. 8, 9.

glimpses, faint and imperfect, not only of the connection of the tempter with man, but of his personal history, character and destiny. How should He who is truth speak on this subject but in truth's language? Such are the words of His beloved disciple St. John. "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."²⁰ Such is the testimony of St. Peter and of St. Jude. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."²¹ "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."²² Such, above all, is the language, prolonged and emphatic, of our Lord Himself, in the verse read to you as the text. "Ye"—who are the slaves of sin—ye who seek to kill me because I have told you the truth²³—"ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." What

²⁰ 1 John iii. 8.²¹ 2 Pet. ii. 4.²² Jude 6.²³ John viii. 34, 40.

room is here left for the substitution of an abstract quality in place of a personal agent? Indeed, indeed, my brethren, with such words before us, the only question is, whether Christ, the Christ of the Scriptures, was a deceiver or true. If true, the doctrine of the existence of a tempter is irrefragably established: if a deceiver, your faith is vain; ye are yet in your sins; and they who have fallen asleep in Him are perished.²⁴

But what, in the last place, are the uses of this doctrine? Wherein does it differ, in point of warning, of encouragement, of practical instruction, from any which it excludes?

“If God spared not the angels that sinned,” “take heed lest He also spare not thee.” If such be the degradation of which a once perfect being is capable; if one sin wrought out so great a weight of misery; how shall we escape, if we sin on with Christ in sight, and refuse so great salvation?

If a living adversary, of a will so malevolent, a knowledge so marvellous, a power so extended—though never be it forgotten, that that knowledge and power, though vast, are not infinite: even to him hath God said, “Hitherto shalt thou come, and no further”—if, I say, one so malevolent, so subtle, so powerful, has daily access to our souls for evil, knowing the sin that

²⁴ 1 Cor. xv. 17, 18.

besets, the desire that ensnares, the doubt that enfeebles us, and ingenious to turn all against us, that we may sin and die; do not our own hearts echo the warning voice, "Be sober, be vigilant"—"take unto you the whole armour of God"—"resist him, stedfast in the faith?"

If temptation comes to us from without; if evil is no original part of our nature, but an adjunct appended to us by our subjugation to one who is in reality an enemy and a usurper; then also may that evil be one day separated from us utterly: another Master is now ours, and greater is He than the former: cleave to Him, trust Him, follow Him; and soon shall He, stronger than the strong man armed,²⁵ assail him for us, overcome him in us, strip off from us the chains of evil habit with which we are bound, and create us anew after His image in whom "the prince of this world hath nothing."²⁶

If, finally, the existence of a tempter be no vain theory, but a certain and abiding fact; if we are in daily and hourly peril from his devices; if only a spirit of sobriety and vigilance can guard us against his assaults; how can we trifle, as men do, with realities so awful? How can we think lightly, or speak jestingly, of a foe so terrible, so present? How can we ever again, even in moments of provocation and passion, take in vain

²⁵ Luke xi. 21, 22.

²⁶ John xiv. 30.

names so appalling as those of the apostate spirit, and of his last, his eternal prison-house? Remember that last vision of the mystery of God—the thought may well change passion into fear, and mirth into silence—“the devil that deceived them was cast into the lake of fire and brimstone and shall be tormented day and night for ever and ever.” Remember too, that, in that season of final reckoning, where the master is, there shall also his servant be — “they were judged every man according to their works . . . and whosoever was not found written in the book of life was cast,” like him, and with him, “into the lake of fire.”²⁷

HARROW SCHOOL CHAPEL,
March 16, 1851.

²⁷ Rev. xx. 10, 13, 15.

SERMON II.

THE ETERNITY OF FUTURE PUNISHMENT.

SERMON II.

THE ETERNITY OF FUTURE PUNISHMENT.

ST. MARK ix. 44, 46, 48.

Where their worm dieth not, and the fire is not quenched.

THE Gospel of Jesus Christ is a revelation of love. It is a message of peace to the unhappy, of repose to the restless, of deliverance to the captive, of hope to the desperate, of life to the dead. Whatever construction of an opposite kind can be forced upon some of its separate clauses, is, we may be quite sure, a false construction. It is the last and fullest display upon earth of the heart of Him who is Love.

I have said these few words as a necessary preface to a Sermon upon the most awful verse in the Bible. It might be more pleasant to speak upon a brighter and more encouraging subject: but it is not without a sense of necessity that I have chosen this to-day. I perceive that there is a growing disposition to fritter away, if not openly to deny, the solemn truth declared in the text. Men of sentiment are shocked at the idea of the infliction of suffering, at least of permanent suf-

fering, under the administration of an all-wise and merciful God. They say—there are many who say, and the language is plausible and affecting—The sense of the misery of others must interfere with the happiness of the perfect. So long as a portion—if all be true, a vast portion—of the human creation are enduring an anguish of unutterable intensity, so long heaven itself can be no heaven to their fellows. If a family, for example, be broken into two portions, the sense of that division and of its consequences must cause unhappiness even to that which is the accepted and the blessed. Can a mother, even there, forget her child, that she should not have compassion on the son of her womb? Is death indeed like that fabled stream of forgetfulness, beyond which there is no recollection for ever of ties and affections which in this world have been life itself? Or can it be that, recollection remaining, there shall be acquired for the first time, in that land of love, such faculties of indifference or of hatred, as shall extend from sin to the sinner, overleap all the barriers of natural and of chosen affection, and make it no torture to the emancipated and the happy to be conscious of the unchangeable wretchedness of souls lost and doomed? Is there not besides, a real disparagement of infinite wisdom and benevolence in the conception of a scheme so imperfect? a scheme in which the exaltation of

some is accompanied by the degradation of others; the unspeakable blessedness of a few counter-balanced by the unspeakable misery of the many? Far be it from us—such is the language of an amiable but presumptuous humanity—to imagine the possibility of a redemption thus restricted. Not for this, assuredly, did God clothe Himself in man's nature, to bear our griefs and carry our sorrows. If the obstinacy of man's heart shall have refused, in any case, throughout life, the proffered deliverance; if sin has been deliberately cherished to the end, and no compunction, even on a deathbed, has opened to the hardened sinner the gate of immediate compassion; if the wages of sin have been fully earned, and the gift of life resolutely refused, so that hell must open her mouth, and the bitterness of remorse be tasted, and the darkness of a world where good is not be experienced indeed, till the soul has learned to see sin as it is, and to faint and die beneath its crushing yoke; yet shall not this punishment be made tolerable by the assurance of a limit however remote? Shall not ages of agony atone at length for years of transgression? Shall not the gates of that dark prison-house be at length thrown open, and the exhausted spirit restored in the end to a condition of quiescence if not of enjoyment?

I have not exaggerated the language with which the literature of our day must have made some of

you familiar : nor have I disguised—for I could not—the plausibility and the attractiveness with which it adorns itself. Let me now, before I pass on, beg you to notice some of the consequences involved in such a belief ; in such a departure, I ought rather to say, from the faith in which we have been instructed.

It implies, certainly, that no amount of precision and of authority in the language of Revelation can overbear the previous conclusions of uninstructed reason. It implies that not only does Christianity present its credentials to the examination of human intellect ; not only does it challenge our judgment as to the evidences by which it is supported, the indications, that is, which it brings with it of a divine origin, in the words and works of Him who professed to convey it to us from God ; not only does Christ prove Himself to have authority to speak in the name of the Creator to His creatures, and to require our obedience to His teaching, as to the same voice which instructed the natural reason and informed the natural conscience ; but further, that, having begun to instruct us, having gained our attention, and satisfied our legitimate enquiries as to the source and authority of His teaching, even then, in the details of His doctrine, in the announcement of each separate principle, in the enforcement of each separate duty, in the revelation,

in short, of each separate mystery of His kingdom, He speaks with no decisive claim upon our faith and obedience, He teaches not, even then, as one having authority,¹ but appeals still, at each point, to a higher, an infallible tribunal, even to that natural reason which, by the supposition, was defective, to that original voice from within which, by the supposition, was inadequate to our necessity. We are still, it seems, at liberty, even after ascertaining the divine mission of our Teacher, to receive one part of His doctrine and reject another ; to pronounce this as consistent with God's character, and that as unworthy of it ; to accept, for example, the revelation of an eternal reward, and to reject that of an everlasting punishment. While we confess that supernatural instruction was needed, and that that instruction is vouchsafed ; we assume at the same time that we are already in possession of such an amount of knowledge as shall enable us to decide authoritatively upon the accuracy of its disclosures, and at least to twist or force them into harmony with preconceived opinions of our own.

Nor can we safely regard this as an isolated doctrine, which might be held or discarded without greatly affecting the integrity of Revelation. The refusal to believe in the eternity of punishment, on the ground that it is inconsistent with

¹ Matt. vii. 29.

the wisdom and benevolence of God, must sweep along with it—to take a single example—every doctrine of Scripture as to the existence of a race of fallen spirits ; of beings once upright, now banished from their home in God's presence, and reserved only for a yet darker prison at the judgment of the great day. These also must be represented as undergoing only a temporary chastisement ; they too may hope ; they too, while they prosecute a work of daily rebellion, of ceaseless resistance, of unwearied hostility to good, of restless activity in evil, are preparing for an ultimate condition of repose at least, if not of glory ; for they too are God's creatures, and the divine benevolence is inconsistent, in their case also, with a perpetuity of suffering.

But where, in fact, is the difference, save in degree, between the existence and the perpetuity of misery ? He who regards the latter as incapable of reconciliation with the divine goodness ; he who asserts, not only that he sees not its consistency with it, but that he sees that consistency to be impossible ; may well be called to account, on his principles, for the former ; to show how that benevolence, which forbids the everlasting ruin of any, can be reconciled with whole centuries at least, and tens of centuries, of sin, of sorrow, of pain, of sickness, of want, of bereavement, of temptation, of death. *He who will believe no-*

thing but that which he can explain, may well be required to explain everything which he believes.

I will add, without fear of contradiction, that no one who looks honestly into his own heart can fail to acknowledge the difference in point of power, as a motive, between temporary and interminable punishment. He who knows what the attraction of sin is to a fallen nature; what the power of temptation is, when it calls to an immediate gratification, and can be met only by a future, a distant apprehension; will confess that he needs all the force of that warning which tells him of a worm that never dieth and a fire that is never quenched. Once admit that the fire of eternal suffering, however intense its torture, will hereafter, if it be after a duration of ages, certainly or even possibly go out; that he who has sinned to the end may yet, if it be after the lapse of centuries, eventually find rest;—and many a man will dare the consequences, who now trembles and obeys. It then becomes a matter of deliberation, of calculation, of comparison, between the pleasure of a forbidden indulgence, and the pain of a consequent punishment. Estimated under the influence of excited desire, who can doubt which of the two will practically preponderate? At all events, it is a calculation of definite gains and losses, into which it is no madness

to enter. But it is otherwise when the infinite comes into competition with the finite. Great as may be the pleasure of the proposed gratification, it can only be finite in duration as in amount. And against this limited enjoyment is to be set the certainty of an infinite punishment. Often therefore as reason may, after all, be overborne by inclination or passion ; often as the forbidden deed may be done, and the required duty left undone ; yet at least, as a question soberly entertained, it can occur to no man to doubt that true wisdom lies on the side of obedience ; that to sin, on the supposition of an eternal retribution, is the act of the fool or of the madman. I say not that any terror, if it stand alone, will secure human obedience ; this, no mere law, no mere penalty, can ever effect : but as an auxiliary, a subordinate, at all events as a preliminary motive, it has a place assigned to it in the Gospel of Christ : and he who presumes to mollify the voice of threatening, by promising a limit which Christ has excluded, destroys altogether the efficacy of that first instrument of conviction and of alarm, that “ the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.”²

Such being some of the consequences of denying the literal truth of our Lord’s declaration in

² Rom. i. 18.

the text; consequences which I have dwelt upon in order to warn you against the error of underrating the importance of the question, of imagining that the doctrine of a Universalist is consistent, at least in all but one topic, with the amplest faith in the Gospel Revelation; let me now, with all reverence, turn to the words of Christ Himself, and see whether they can be regarded as decisive and positive upon the subject, and whether they furnish us with any such reasons for the truth declared, as may at least satisfy us that it is *capable* of being entirely reconciled with the very highest and most glorious of all the attributes of God; so that, in short, what He doeth, if we know not now, we shall know hereafter.³

Let us be assured, my brethren—we who know who Christ is, and whose words He speaks to us—that, if He has spoken at all on a point so momentous, He has spoken no deceptive language. “Grace and truth came by Jesus Christ.”⁴ How alien from the whole character and system of His teaching is that crooked and disingenuous policy by which men sometimes seek to trick their disciples into the path of good, threatening what they mean not to make good, that they may secure obedience by a false terror. It might indeed be urged, that, even without this supposition, so derogatory to Christ’s honour, His words may be

³ John xiii. 7.

⁴ John i. 17.

regarded as less than explicit upon the subject. The words “ eternal,” “ everlasting,” “ for ever,” are doubtless occasionally employed in Scripture to denote an indefinite period, extending beyond the reach of calculation, but not excluding the possibility of an ultimate end. But how obvious and conclusive is the answer ! Canaan might indeed be promised to Abraham and to his seed as an everlasting possession : it might be declared that the seed of Israel should never cease from being a nation before God for ever : that their possession of their earthly inheritance should not be removed any more for ever.⁵ Such language on such a subject could not mislead. Could any one for a moment imagine that these promises should extend beyond that day when the fiery flood shall have desolated the whole earth’s surface, and left behind it neither land nor sea ?⁶ The very subject of the prophecy necessarily limited its prospect. But how different is the case before us ! Here, the world spoken of is one over which no change conceivable by man can have any power : it is the world beyond death, beyond judgment, of which the Revelation speaks : of any knowledge on *that* subject, prior to Revelation, we must be incapable : if Revelation speaks at all, it is our only guide : if it speaks indecisively,

⁵ Gen. xvii. 8. Jer. xxxi. 35, 36. &c. &c.

⁶ 2 Pet. iii. 7, 10. Rev. xxi. 1.

it leaves us so far in darkness : if it speaks hyperbolically, it so far misleads us : if it says that that shall be for ever, which in reality shall be but temporary, it blinds in the very act of enlightening, and terrifies its disciples with a mere phantom.

What then is the language of the Revelation of Christ? of Him, remember, who is Love ; who speaks only that He may bless ; who doth not willingly afflict nor grieve the children of men,⁷ but deals with them as they are, and guides them into all truth.

I might greatly multiply evidence : but let four brief examples suffice.

AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT : BUT THE RIGHTEOUS INTO LIFE ETERNAL.⁸

In other words, the future punishment of the lost shall be coextensive in duration with the future life of the blessed. Between “ everlasting ” and “ eternal ” the difference is but nominal : in the original language it disappears.⁹ If the one denote an idea short of infinity ; if the “ everlasting punishment ” of the wicked be capable of a remote but definite limit : so also must the “ eternal life ” of the righteous eventually have an end.

⁷ Lam. iii. 33.

⁸ Matt. xxv. 46.

⁹ καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. Compare Dan. xii. 2. LXX. καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς ὀνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.

“ With the sinner’s fear their hope departs.”¹⁰

If hell may, after the lapse of ages, merge in heaven, heaven also may be lost in nothingness or in hell. Can we accept this condition?

I TELL THEE, THOU SHALT NOT DEPART THENCE,
TILL THOU HAST PAID THE VERY LAST MITE.¹¹

¹⁰ Christian Year: *Second Sunday in Lent.*

But where is then the stay of contrite hearts?
Of old they leaned on Thy eternal word;
But with the sinner’s fear their hope departs,
Fast linked as Thy great Name to Thee, O Lord:
That Name, by which Thy faithful oath is past,
That we should endless be, for joy or woe:—
And if the treasures of Thy wrath could waste,
Thy lovers must their promised Heaven forego.

¹¹ Luke xii. 59. Whatever doubt may exist as to the application of the parallel passage in Matt. v. 26, an examination of the context in St. Luke will amply confirm the argument here drawn from the verse quoted above. “How is it that ye do not discern this time” (v. 56.)? ‘that ye are blind to the clearest proofs of the presence of the Messiah amongst you? This is your day of grace, the time of your visitation (Luke xx. 44). If this be lost, your condemnation must as surely follow as the hopeless imprisonment of the debtor who has failed to compromise matters in time with his creditor.’ I would not deny the admissibility of a *national* as well as an individual application. The latter, however, cannot be excluded. It receives a strong confirmation from the language of Matt. xviii. 34, 35; where the particular sin of the unmerciful (decisive, as that or any other dominant sin is, of the condition of the whole character) is said to involve a delivery to the tormentors till the whole debt is paid. “His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. *So likewise shall my heavenly Father do also unto you, if ye,*” &c.

The sinner thus accosted is in prison. He is paying the penalty of a fatal procrastination. Once he might have been reconciled to his adversary. On earth God had a controversy¹² with him for his sins. He entered with him into judgment. But that judgment was capable, on earth, of a peaceful termination. Conditions of reconciliation were proposed, and he was besought to accept them and live.¹³ But in vain. He rebelled, and vexed God's Holy Spirit: therefore God was turned to be his enemy, and fought against him.¹⁴ At length the judge delivers him to the officer, and he is cast into prison.¹⁵ Life is now ended, and judgment has begun. He is left to reap what he has sown. The ghosts of his evil desires still haunt him; but they must now for ever crave unsatisfied. Remorse, restlessness, insatiable longing, hope excluded—these are the elements of his living death: he is in torments. From that prison, it is added, he shall not depart, until he has paid the very last mite; until the debt has been fully discharged, which condemned him to this dismal habitation. And when shall this be? When shall he who died in his sins,

¹² Micah vi. 2. ¹³ 2 Cor. v. 20. ¹⁴ Isaiah lxiii. 10.

¹⁵ It is needless to restrict too closely the figures here employed. In one sense, God is the "adversary;" in another, He is the "Judge." There is no confusion in the result: if otherwise, it would not be difficult to suggest another interpretation of the "adversary."

and has been condemned once in God's judgment; he who has passed into a world where the Sanctifier is unknown, and the Mediator known only as the Judge; when shall he have paid "the uttermost farthing" of that incalculable debt? In that world, "there is no work:"¹⁶ even here, where he *might* have worked, no work of his could ever have made atonement: how much less there! Whither shall he turn? To repentance? But what is that repentance which is merely retrospective? Is *remorse* a grace? Is the repentance of a Judas, valueless on earth, prevailing in hell? Shall *faith* save him? Yes, faith there will be in that world: but what faith? The faith of him who can no longer exclude conviction, but in whom conviction is despair. "The devils also believe, and tremble." Alas! that deliverance which is to depend on payment is a deliverance which comes not ever *there*.

AND BESIDE ALL THIS, BETWEEN US AND YOU THERE IS A GREAT GULF FIXED: SO THAT THEY WHICH WOULD PASS FROM HENCE TO YOU CANNOT; NEITHER CAN THEY PASS TO US, THAT WOULD COME FROM THENCE.¹⁷

The words are those of an inmate of heaven: they are addressed to an inhabitant of hell. They answer a prayer for one moment of intercourse between the two abodes; and they answer

¹⁶ Eccles. ix. 10.

¹⁷ Luke xvi. 26.

it in terms which preclude hope. Shall we say that they speak the language of allegory, or add but a passing colour to a description of which the design is totally different? On the contrary, the very purpose of the parable is this—to teach that life is the season of grace, that the means of grace are ours, and that, if neglected now, they are lost for ever. And who shall dare to say that our Lord uttered such language—adopted it, if you will—ignorant of the meaning it must convey; ignorant that the very imagery of such a scene would stamp itself vividly on the minds of His hearers; ignorant that it must impress them with the irremediable, the final character of that state into which death shall usher them; or that, knowing all this, He deliberately purposed to bewilder and to deceive?

Finally, I would recall your thoughts to the thrice-repeated words of the text,

WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED.¹⁸

“It is better for thee to enter into life halt or maimed”—better for thee to secure heaven by any sacrifice, by the surrender of thy choicest treasure, nay, by the willing loss of that which is to thee as a foot or a hand—“than, having two hands or two feet, to be cast into hell, into

¹⁸ Compare Isaiah lxvi. 24. LXX. ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.

the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched.” “ It is better ”—and why ? Not because the sacrifice is pleasant ; not because the pain of such a surrender is trifling or momentary ; but because that pain, however agonizing, however protracted, is at last temporal—while the misery thus averted, however inappreciable, however remote, is a never ending, an eternal torment. The whole force of the exhortation turns on this characteristic. If the future pain, like the present, were finite or terminable, we must stay to balance the one against the other. We must ascertain that the excess of the one over the other, in degree or in duration, is in each case such as to decide our choice reasonably. It is because this is not so ; because the one is infinite, and the other finite ; because the one, if incurred at all, is incurred for ever, while the endurance of the other is limited by fixed and certain boundaries ; that our Lord bids us at any cost to avoid the one, and assures us that, in doing so, we may be well content to bear the other. It is the strict and absolute *infinity* of the future punishment, which supports the whole weight of His argument. Take this away ; substitute for infinity, for eternity, a range, however vast, of terminable duration ; and you destroy utterly the force and sequence of that reasoning which carries with it a thrill into man’s conscience, and compels him to think and to fear.

The notion of the possibility of a future restoration of the wicked to the happiness of the just has been fostered, we cannot doubt, by an unworthy conception of the nature of their punishment. If that punishment consisted, only or chiefly, in the infliction of external suffering; if the awful images by which the Scriptures have sought to bring home to the human understanding the realities of that retribution—images of chains and stripes, of a delivery to the tormentors, of an undying worm and an unquenchable fire—were to be literally interpreted, and regarded as constituting the whole of that misery which they faintly typify; then, certainly, the sentence might vary in its duration with each individual case, and admit, in every instance, of an ultimate, however remote, termination. If the essence of the wrath to come were the infliction of a certain amount of retaliation, proportioned to the number or complexion of the sins in each case to be revenged; it might be limited in extent as well as in severity, and its cessation might at once restore the sufferer to a repose which it alone had interrupted. But if the true account of its nature be widely different; if it be more correctly described as a reaping after sowing, a harvest gradually matured, a receiving back of things done in the body, an eating of the fruit of our own ways¹⁹—and these are represen-

¹⁹ See, for example, Job iv. 8. Prov. i. 31. Isaiah iii. 11. 2 Cor. v. 10. Gal. vi. 7—8.

tations of it familiar to every reader of the Scriptures—if, in short, the tormentors then to be encountered are *the sins themselves* ; the habits of mind formed in this life ; the evil lustings which possessed us here, and to which all gratification will be there for ever denied ; the reproaches of an evil conscience, which no hope of repentance or amendment can then allay or palliate ; the remembrance of opportunities irrecoverably lost, of time and talents irremediably wasted, of grace fatally resisted, and now abhorred as well as withdrawn ; if *thought* be thus the chief minister of vengeance, the sinner his own tormentor, and the absence rather than the presence of God the main instrument of His wrath ;—what room is then left for a diminution or cessation of punishment ? what agency can then be imagined capable of effecting a moral change which Christ and His Spirit long offered in vain ? what gradual, what sudden softening of a hardened heart can then effect a result impossible but on the supposition of holiness—a holiness never of spontaneous growth, and in this case deliberately refused while conscience still retained its vitality ? Without holiness no man can see the Lord :²⁰ without holiness, happiness is a contradiction, an impossibility : misery is in the mind, not in the circumstances : misery can only be removed by the removal, alle-

²⁰ Heb. xii. 14.

viated by a diminution, of moral evil ; and that removal, that diminution, can only be effected with the consent, with the will, of the moral being who is its subject. A compulsory, an imposed sanctification is none : yet what machinery can be then in operation to effect any other ? When these things are remembered, the supposition of a reversible doom, an exhaustible perdition, a changing eternity, will become as unreasonable as it is unscriptural.

But we must fear that there is an error yet more fatal, out of which this heresy, like others, springs—a defective estimate of the evil of sin ; of the evil, in other words, of the contravention by a created being of the will and law of the Creator. This is an error by no means incompatible with much that is pure and elevated in human character. It is not amongst the immoral only or the profane that the inherent evil of sin is practically disparaged or overlooked. It requires far more than a mere abstinence from its grosser and more palpable manifestations—more even than that instinctive shrinking, which some refined natures have felt, from the very imagination of its defilements—to inspire man with such an appreciation of moral evil as shall enable him to acquiesce heartily in the consequences to which God has condemned it. The difficulty lies, not in understanding that sin must be visited with

some punishment, but in comprehending the necessity of an *everlasting* retribution; in perceiving why the vials of divine wrath should be absolutely inexhaustible, or (it may be) why those who have lived and died in forgetfulness of God should not be sufficiently recompensed by a mere negation of happiness, by passing into a state of unconsciousness, of nothingness, of non-existence. Waiving, however, the last-mentioned alternative—which is so plainly contradicted by every principle of the Gospel, that it is inadmissible, even in argument, except on suppositions which would widen our present enquiry beyond all limit—may it not well be imagined that it was one of the objects of Revelation to correct our inadequate conceptions of the enormity of sin by the very disclosure on which we have dwelt? to prove to us the real nature of sin, by lifting the veil which concealed from us its destiny? to show it as it is, by showing what it will be? If this be so, how perverse is that reasoning which would invert God's order, and draw from our own error an argument against that truth which should correct it! how presumptuous to allege that, because the evil of sin is only such and such, therefore it cannot be God's purpose to visit it with an everlasting punishment—when we ought rather to say that, since its punishment is declared to be eternal, therefore its character in God's sight

must be infinitely hateful ! The eternity of its punishment should be to us the measure of its criminality. The revelation of that eternity of punishment, instead of being received or rejected according to our previous opinion of the character of sin, ought itself to inform and shape that opinion, suggesting a standard of judgment, infallible because divine. And the longer a man lives in the atmosphere of heaven, the more diligently and earnestly he applies himself to the study and practice of his Creator's will, the more fully he receives into his inmost soul that Spirit who guides into all truth ; the readier will be his comprehension of this as of every other doctrine of Revelation ; the keener will be his insight into the turpitude of human transgression ; the more instinctive his repudiation of the idea of the ultimate impunity of sin, of its possible obliteration on any condition but that which has God for its author, the will of man for its acceptor, and the life that now is as the one sphere of its operation. He who has lived for one day in God's presence will view sin in that light in which no created being can as yet behold it. He who has approached on earth the nearest to that presence, has approached the most nearly to that divine appreciation. He, while his heart beats daily more in unison with the pulsations of inexhaustible love, while he thirsts more and more for the salvation of every soul of

man, will yet justify with a more thorough conviction the final ruin of those who would not be saved, and understand more perfectly the impossibility of any second redemption for one who has obstinately trodden underfoot the Son of God, and judged himself unworthy of the proffered gift of life.²¹

Yes, my brethren, let us never forget that he who incurs the irreversible doom has been warned, has been instructed, has been entreated, to escape it. With the case of one to whom all such opportunities have been denied, we have no concern. "Shall not the Judge of all the earth do right?" We, at all events, can plead no excuse. We know that "now"—not to-morrow, not yesterday—"is the accepted time."²² If the offer of eternal life is audible, gratuitous, urgent, universal, personal; if, without exception of any, "they that hear shall live;"²³ if this be so, and we know it, and time is ours, and grace, and prayer, and examples, and promises;—who shall complain if such opportunities be limited in duration, God's conditions definite as well as gracious, and the despiser of *these* for ever shut out?

"Let us hear the conclusion of the whole matter." If the only chance of escape be in this life; if the eternal world is one which admits of no

²¹ Heb. x. 29. Acts xiii. 46.

²² 2 Cor. vi. 2.

²³ John v. 25.

change; if the lost are for ever lost; if after death cometh judgment, and that judgment be an eternal, an irreversible doom: then, what sin—no matter how enticing, how sweet, how cherished—what sin can be worth setting against such a consequence? Make haste to escape: escape for thy life.²⁴ “What shall a man give”—what shall a man take—“in exchange for his soul?”

HARROW SCHOOL CHAPEL,

February 9, 1851.

²⁴ Gen. xix. 17.

SERMON III.

THE REVELATION OF THE FALL.

SERMON III.

THE REVELATION OF THE FALL.

ROMANS v. 12.

By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.

WISDOM is justified of her children.¹ In other words, the wisdom of all God's revelations is felt and owned by all in whom His wisdom dwells. The natural man receiveth not the things of the Spirit of God : but they who have the mind of Christ know and approve the deep things of God.²

This is true of all the distinctive revelations of God's truth : Redemption, justification, the need of grace, the power of prayer—all are foolishness to the natural man ; all are wisdom to the children of wisdom, to those who are taught of the Spirit. But of none is it more true than of that which is in fact the foundation of all religion—the doctrine of the Fall of Man.

My brethren, you will bear witness that the Sermons which you hear from this place are always of a practical rather than of a doctrinal cha-

¹ Matt. xi. 19.

² 1 Cor. ii. 10—16.

racter. It ought to be so. The age and circumstances of the congregation make it most desirable (might it not indeed be said of all congregations?) that they should rather be stirred to right action than interested in curious or even deep knowledge. But we must not narrow beyond the example of the Bible the limits of practical teaching. A man may give to his hearers the soundest possible directions for their conduct, and not one may be aroused to obey any one of his precepts. On the other hand, a man may say nothing (on a particular occasion) of any one point of Christian duty, in the ordinary sense of that expression; and yet the hearts of his hearers may be so stirred within them by the recapitulation of what God has done for them, or borne, or promised, that they shall go forth to seek Him and to serve Him with a zeal and an earnestness unfelt, unknown, before. The heart is the spring of action, and that which renovates the one will of itself regulate the other.

Now it is scarcely possible to overrate the practical importance of that doctrine, if so it must be called—let me rather say, of that revelation, that disclosure of truth—which the text, commenting on the first Lesson of last Sunday, brings to our remembrance. There are many who omit from their religion the revelation of the Fall of Man. Some there are who deny it. It presents difficulties, which men are not skilful enough, or not

diligent enough, or not humble enough, to solve rightly. It suggests doubts, as to the character of God and the responsibilities of man, which it is easier to silence than to remove. Yet to deny or to omit the Fall is to deny or to omit Redemption and Sanctification. It leaves Religion without a starting point, without a reason, without a motive : all is puzzle, vacillation, discord, darkness. We find ourselves in a condition of which we can give no account : we are to raise ourselves to a position of which we know not the height nor the distance.

The passage from which the text is taken contains the strongest, or at least the most express, assertion of the doctrine of the Fall of Man to be found in the New Testament. I shall begin with a brief explanation of the verses themselves :³ and I beg you to follow me, as I read, with your books open.

“ Wherefore ”—such being the character and the extent of Christ’s work of redemption—“ as by one man,” Adam, “ sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.” The sentence is broken by a parenthesis, and resumed in the 18th verse. “ Sin entered into the world ;” that is, into the world of man ; for the same record tells us that sin already existed in the universe : there was already a tempter ; already therefore there

³ Rom. v. 12—21.

had been a Fall: the origin of human evil was not the origin of all evil: but with human evil only are we concerned; with all else only secondarily; and curiosity therefore on that point is left unsatisfied. “Sin entered;” and entered, not as an isolated instance, but (as it is implied) to abide there and to work. “And death by sin.” Natural death, the death of the body, in the first place: but, along with this, as the necessary consequence of that separation from God which man had now chosen, spiritual death also, the death of the soul, in this life,—and eternal death, the living death of the reunited soul and body, in that world into which natural death, followed by resurrection, will usher us. “And so,” from this beginning, “death passed upon all men, for that all have sinned;” or rather, “for that all sinned;”⁴ sinned, that is, in Adam; not personally; for it is not true that personal sin is the cause, in each case, of death: others die besides those who have personally sinned; the infant who has lived but an hour, incapable alike of good or evil, dies like the wicked: nor would personal sin have affected the Apostle’s argument, the object of which is to show the consequences, the wide and ruinous consequences, of the sin of *Adam*: “for that all sinned,” therefore, in Adam; were all partakers, in other words, through him, of a sinful nature;

⁴ ἐφ’ ᾧ πάντες ἥμαρτον (v. 12.)

members of a race estranged from God by the sin of its representatives and first parents.

“For until the law,” throughout that whole interval of five and twenty centuries which intervened between Adam and Moses, “sin was in the world;” shown to be so, it is added, by death: “but sin is not imputed when there is no law:” that sin, therefore, the existence, the universality, of which was testified, during that whole interval, by the exaction of its penalty, death, could not be personal sin against a definite law; for there was no such law in being: Adam’s law was cancelled, Moses’s law was not yet given: consequently that death, which was the penalty of the breach of a definite law, could not be inflicted for any *personal* breach of it; that transgression which it visited upon man must have been the transgression of another, even of the father of us all. “Sin is not imputed when there is no law:” sin, therefore, against Adam’s law was not imputed to those who lived after that law was withdrawn: “nevertheless,” he proceeds, “death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression;” reigned, for example, over infants, who had sinned against *no* law; reigned over whole generations, which could not have sinned against the law of Adam, for it was already cancelled:—not, of course, that there was

no such thing as personal transgression during that long interval ; men had *then* the law of reason, the law of conscience, the light of creation and of primitive tradition, all conspiring to render them without excuse :⁵ but the particular penalty of natural death was attached to a particular law, the law of paradise, only, and not to general violations of a natural duty towards God. “ Adam’s transgression, who is a figure of Him that was to come,” by being the head and representative of a race which is affected by his actions : Adam’s acts, like those of Christ, affected, not himself only, but his race ; that race being, alike in either case, the whole race of man.

“ But not as the offence, so also is the free gift.” With this one point of resemblance, there was a wide difference also between the act of Adam and the act of Christ. A difference, first, in the means and in the result of the two. “ For if through the offence of one many died ”—or rather, “ *the* many,” the whole world of mankind—“ much more the grace of God, and the gift by the grace of one man Jesus Christ, abounded unto many ; ” abounded unto the world ; for the expression is in each case the same ;⁶ the operation of the redemption is coextensive with the operation of the transgression ; the *world* sinned in Adam—upon

⁵ Rom. i. 19, 20. ii. 14, 15.

⁶ οἱ πολλοὶ ἀπέθανον . . . εἰς τοὺς πολλοὺς ἐπερίσσευσεν (v. 15).

the *world* has grace abounded in Christ. Christ's death was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."⁷ Here the "offence" is contrasted with the "grace" and the "gift;" and that death which was the consequence of the former, with the abundance of that blessing which was the consequence of the latter. "And not as it was by one that sinned," by one man's sinning, "so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences"—is *in consequence of* many offences⁸—"unto justification." One sin caused the ruin: many sins, the sins of a whole world, led to the restoration. Such is the force of the original. The single sin of one man caused a universal ruin: the countless sins of countless generations—the very multitude and heinousness of the world's transgressions—*prompted* (such is the mystery of divine love) the introduction of a world-wide deliverance. "For if through one offence death reigned by means of one; much more they which receive the abundance of the grace, and of the gift of righteousness, shall reign in life by means of one, even Jesus Christ." Such are the points of contrast. The 18th verse resumes the unfinished comparison of the 12th—"Therefore, as by one offence judgment came upon all men to

⁷ Communion Service.

⁸ τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

condemnation, even so by one righteousness," by one act of perfect obedience—uniting, as it were, in one point of view the whole life and death of Christ—"the free gift came upon all men unto justification of life;" bestowing upon them that entire acquittal, which secures the inheritance of eternal life. "For as by one man's disobedience the many," the whole world, "were made sinners; so by the obedience of one shall the many," the whole world, "be made righteous." Not, indeed, that all the individuals of whom that world is composed shall, personally and eventually, be justified in the sight of God: but that justification has for all been purchased, is to all offered; it is the property of all, potentially, if not actually. The hindrance is in themselves, not in God, if they fall short of salvation. "Moreover the law entered"—entered parenthetically, and by the way⁹—such is the force of the original expression—"that the offence might abound." The law of Moses, so far from offering to man the needed salvation, only exposed and aggravated, nay, through the perverseness of man's heart, even stimulated, his sinfulness:¹⁰ "but, where sin abounded, grace did much more abound; that, as sin had reigned through death," death being, as it were, the instrument by which it exercised its

⁹ *παρεισῆλθεν*. Compare Gal. iii. 17—19.

¹⁰ Rom. vii. 5—25.

triumph, “even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

The doctrine, then, of the whole passage is this : The Redemption is co-extensive with the Fall ; the Fall with the world. “As in Adam all die, even so in Christ shall all be made alive.”¹¹ Adam, like Him who condescends to call Himself “the last Adam,”¹² was the head, the representative, of a race standing in him or falling. Now, therefore, since he fell, all are fallen. We are born into the world, every one of us, in a state of infection, of condemnation, of ruin;¹³ and that ruin originated in the sin of Adam ; from whom we derive the curse, first, of natural death, and, secondly, of that separation from God, which is the essence of spiritual death, and the sure precursor (if a remedy be not interposed) of an eternal death hereafter.¹⁴

You will carefully observe that St. Paul gives no encouragement to that exaggerated and fantastic language which would represent us as, in

¹¹ 1 Cor. xv. 22.

¹² 1 Cor. xv. 45.

¹³ Art. ix.

¹⁴ That which St. Paul here so expressly asserts is presupposed in the whole system of Redemption, and furnishes the only conceivable explanation of such language as that of our Lord (to take a single example) in John iii. 3—8. What is it which necessitates a *second* birth, but the curse of the first ? And is not salvation always represented as the result of *change*, ruin as the effect of *continuance* in an original state ? John iii. 36. v. 24. viii. 24, 32. Gal. vi. 15. 1 John ii. 9. iii. 14. &c. &c.

any sense, *agents* in the sin of Adam. Whatever be the theories of books, I do not believe that any reasonable man can seriously charge himself with original sin in this sense ; which would, besides, vitiate the whole argument of this passage, and require, for consistency's sake, that we should be represented as agents also in the work of Christ's redemption. Both are alike described as the acts of others.

Remember also, in entering upon any such enquiry, that first principle of all truth, " Shall not the Judge of all the earth do right ? " ¹⁵ Fear not lest God's Revelation should ever be really at variance with God's justice. Be assured that the Holy Spirit can teach nothing which is really inconsistent with the perfection of this divine attribute. And if we cannot as yet see this consistency ; if, to the very end, on this point as on others, " clouds and darkness are round about Him," though " righteousness and judgment are the habitation of His throne ; " ¹⁶ yet can we approximate to this reconciliation ; we can remove some, if not all, of the objections which appear to beset the doctrine of original sin ; we can at least see enough to convince us that, on this point as on others, hereafter if not now, we shall know what God doeth. ¹⁷

For, in the first place, the fact is scarcely to be

¹⁵ Gen. xviii. 25.

¹⁶ Psalm xcvi. 2.

¹⁷ John xiii. 7.

questioned, that we are born into the world in a state of corruption and of proneness to evil. Observe for one hour the temper and disposition of a very young child: do you see, even there,—even in a case from which the supposition of contamination from without is necessarily excluded,—no plain indications of self-will, of selfishness, of insubordination, of pride? Leave to itself the first temper and disposition of childhood; leave it without restraint, without law, without correction, without frequent punishment; suffer it so to grow up, removing only, with all possible care and watchfulness, all means of evil communication from without; and does any one doubt that a child thus left to its own spontaneous impulses will grow up into a miserable, a wicked, a self-ruined man? But carry the enquiry a little further. Look not at others, but at your own heart. Which way does inclination point in *you*? Can you remember the time when your own natural temper, your own original impulse, was uniformly subject to the rule of right? If you leave yourself for a day destitute of the appointed means of correction and reformation, do you doubt that, before its close, you will have given full proof that the carnal mind is not subject to the law of God, neither indeed can be?¹⁸ Thus we learn that, as a matter of fact, we are naturally in a state of sin and of

¹⁸ Rom. viii. 7.

ruin. I say, naturally ; apart, that is, from any deliberate surrender of ourselves to do the bidding of evil voluntarily. The question therefore is, to what cause can we trace up this indisputable fact ? Shall we say that a God of holiness and of goodness thus created us ? that by His own will He brought into His pure and beautiful world a race thus corrupt and corrupting ? Was man *created* sinful ? Who does not answer to a question so horrible, God forbid ? Then what other explanation can human ingenuity devise, comparable in probability to that with which the Scriptures furnish us,—that man was created upright, but that, early in his history, he fell from his integrity, and forfeited, for himself and for his children, the approbation and presence of God ?¹⁹

The supposition of an evil consequence resulting to his children from the sin of a parent, is one with which the experience of this world makes us but too familiar. Who has not heard of,

¹⁹ It is taken for granted by many, that the narrative in Gen. iii. is a mere allegory. It is presumed that the condition of man's continuance in paradise, the prohibition of a certain fruit, the form assumed by the tempter, the banishment from a particular spot, &c. must be wholly figurative circumstances ; while it is undeniable that the description of the method of the Divine presence in paradise (verse 8), and the form of the apprehension expressed in verse 22, cannot be received literally. Yet it may be well to consider whether the bounds of this figurative interpretation are not sometimes needlessly extended ; whether, for example, one test of human obedience is in reality more

who has not witnessed, the propagation of want, of wretchedness, of disgrace, of disease, of ruin, from a father to his child? Who would not be accounted profane and blasphemous, if he urged our experience of a fact so unquestionable, so frequent in its occurrence, as an argument against the justice, or against the Providence, or against the being of God? Yet in what, save in degree, do these facts differ from that which Revelation makes known to us as to the propagation of evil? Can the one be pronounced certainly just, and the other certainly unjust? Nay, does not experience teach us the possibility of the transmission from one to another of a more than physical or even temporal contamination? Is not the moral ruin, in many cases, as readily traceable to an external source, as the worldly, or the bodily?

We may go further, and say that we see not how this awful result could have been counteracted. When Adam sinned, and forfeited for himself the paradise of God; when he was driven out from God's presence, and left to the sollicita-

probable than another—the prohibition of an idol than the prohibition of a fruit, of an intellectual than of a sensual gratification; whether our distinctions of important and trifling rules are recognized as such by God; whether the *spirit* of submission to His will is not at least as perceptibly present or absent when the subject is one in itself minute or trivial, as when it is, in our estimate, more worthy of the attention and interposition of God. To Him nothing human is comparatively either great or small.

tions of that enemy whose bidding he had preferred to God's; what could follow, in the way of necessary consequence, to descendants thus situated? Living with those, trained and guided by those, who had made the devil their master, tempted like them they could not but be: if tempted, they could not but fall; even as he had fallen, who, alone of all men, was, till his temptation, ignorant of evil, and dwelt in that presence into which evil comes not.

Let us remember, once more, that Adam was not an arbitrarily appointed representative, but a legitimate, a fair, a most favourable sample, of the whole race of man.²⁰ He was perfect in his innocence. He was free from all excuse for stepping aside from the path of right. He had every possible opportunity of good; he had everything also, within and without, to indispose him to evil. Yet he fell. Who will say that, where Adam fell, *he* would have remained steadfast? Who will say, consequently, that there is any injustice in

²⁰ The contrary has been asserted by some. It has been urged that the knowledge and experience of Adam, before his temptation, were those of a mere child; that he was taken by surprise, and knew not good from evil. But let a man fairly consider wherein the strength of his own temptations lies, what those influences are by which he is himself prompted to sin; and he will find that, with scarcely an exception, they were wanting in Adam: in his case, there was a distinct perception, at the moment, of the will and command of God; there was no previ-

his being dealt with as having fallen, who infallibly would have fallen had the temptation been his? God who made us, who knows what we are in our very best estate, who cannot (we say it with reverence) create a moral being incapable of choice between good and evil, and who saw that, whenever that choice should be presented, His own aid being withheld, a created being could not but fall,—was pleased to permit that trial to take place under circumstances of all the most favourable to man's escape; and, when he had chosen the evil and refused the good, thenceforth to deal with the race according to the conduct of its head; to deal with us, in other words, according to His own knowledge of our nature—a knowledge justified by every act of every one of us, and turned by His spontaneous goodness into an opportunity of exaltation and blessing, such as, without a Fall, could never, perhaps, safely have been bestowed.²¹

The subject which I have thus brought before

ous habit, of mind or act, to be withstood and overborne; there was a sense of perfect tranquillity and satisfaction, with no want, real or imaginary, to be supplied: yet he listened to the voice of his wife, as she to that of the tempter, when it openly contradicted the word, and impugned the goodness, of his Benefactor. Certainly in this conflict the disadvantages of inexperience were more than counterbalanced by the advantages of innocence.

²¹ Without presuming to fathom the unrevealed secrets of God, it may yet be understood how that participation of the Divine

you leads naturally to a few words of concluding exhortation.

First, let us receive into our inmost heart the revelation of the Fall of man. Let it be established in us as the groundwork of all religious truth. Let us look upon ourselves seriously as fallen. Let us recognize in each sin of our lives, in each tendency of our natural hearts, the confirmation of the revelation of our Fall. Let us expect nothing good to spring up spontaneously in our minds or in our lives. Let us never think of ourselves, or speak of others, as having a good heart. When we read in books language of this sort ; when we read the praises of human nature ; when we find men described as naturally capable of an almost perfection ; let us mark such passages as false and unscriptural. Let us be ready indeed to see all good in others ; let us not deny the working of good desires, when we observe it, in ourselves ; but let us ascribe all these things, not to nature, but to grace.

In the next place, let us learn from the doctrine of the Fall the reasonableness, the necessity, of all divine and human discipline. Let us say to ourselves, Since I am a fallen being, I need to have

nature (2 Pet i. 4.) to which *fallen* man is admitted, might have jeopardied his apprehension of the essential distance between himself and God, if it had been granted *before* that memorable proof of his inherent defectibility.

my will thwarted. Since I am a fallen being, I must not expect in this world to please myself. If I please myself, I die. But, if I through the Spirit do mortify the inclinations of my heart, I shall live ;²² live for ever in that presence of which paradise was a faint emblem,—for in paradise man had no Redeemer and no Comforter, and in heaven it is the Lord God Almighty *and the Lamb* that are the temple and the light thereof.²³

Finally, let us learn from the Fall, to exalt above all blessing and praise the love shown in the Redemption. Christ, says St. Paul in the passage on which I have commented, Christ has undone, and more than undone, the operation of Adam's transgression. Christ has made it just for God to forgive many offences—even the sins of a world. He shall be my Lord and my God. To Him will I offer the thanksgivings of a liberated spirit, the service of an emancipated life. Before Him will I kneel, as this day,²⁴ fallen and penitent, to be raised, to be renewed, to be sanctified, to be justified, to be made clean by His body, to be washed through His most precious blood.²⁵ Soon shall that day dawn, when the heaven of Creation and the earth of Creation shall

²² Rom. viii. 13.

²³ Rev. xxi. 22, 23.

²⁴ This Sermon was preached before the administration of the Communion.

²⁵ Communion Service.

have passed away, and there shall be no more sea²⁶—but then first shall be disclosed that new heaven and new earth wherein dwelleth righteousness,²⁷ where man shall see God, and the Unity of the Creator be revealed afresh in the Trinity of the Father and the Saviour and the Comforter.

HARROW SCHOOL CHAPEL,

March 2, 1851.

²⁶ Rev. xxi. 1.

²⁷ 2 Pet. iii. 13.

SERMON IV.

THE STAGES OF THE REDEMPTION.

SERMON IV.

THE STAGES OF THE REDEMPTION.

ROMANS vii. 22—24.

I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ?

WE have spoken of the Fall of man, and of the existence of that restless enemy who avails himself of human corruption as the instrument of his own warfare against good. I have now to call your attention to the practical result of this twofold agency ; to the actual condition of the mind and life of man, subject, as that condition is, to a bias towards evil within, and to solicitations to evil from without ; from without, I mean, not so much in consideration of the influence exerted upon us by our neighbours, as by that evil spirit who acts upon us secretly and inwardly, but who is as essentially separate from us, and therefore external to us, as those whose distinct personality is testified by the evidence of sense itself.

What enquiry can be more interesting, to those who are capable of serious reflection, than that which investigates the mystery of their spiritual being, and seeks to thread the labyrinth in which they feel themselves to be entangled? How inestimable a blessing is it, to be early familiar with the constitution of our heart and will! How impossible, that they whose mind is preoccupied with subjects so vast and so practical, should lose themselves in those controversies of words and forms, by which the superficial and shallow-hearted are so easily captivated and engrossed! Surely he who knows himself, who has studied deeply the secrets of his inner life, the circumstances of his condition as a creature fallen, depraved, tempted, needing salvation, but with obstacles, mountains high, between himself and its attainment, can find no interest, can seek no satisfaction, in those questions of ritual, of observance, of dress, or of posture, which constitute, in so large a degree, the religion, and even the theology, of our times. The entrance of the real and the spiritual must preclude the predominance of the formal and the external.

The chapter from which the text is taken presents the most detailed and (if I might so express it) the most picturesque description of the spiritual condition of man. Its interpretation involves some real difficulties, and has occasioned many verbal controversies. The principal questions

which occur on reading it are two : Does St. Paul speak of himself? And, if so, in what stage of his experience? as a Jew, or as a Christian? A very few words must suffice upon each of these points.

It needs little argument to show that St. Paul does here speak of himself—inclusively, at least, though not exclusively. To suppose that, in such expressions as these—"I know that in me dwelleth no good thing"—"I delight in the law of God after the inward man, but I see another law in my members"—"O wretched man! who shall deliver me? I thank God through Jesus Christ our Lord"—St. Paul is personating another; whether that other be an individual man under different circumstances from his, or a whole class or race of men; would be most inconsistent with the usual tenour of his writing, nay, with the laws of fair interpretation in the case of any composition whatsoever. There is an expression in his first Epistle to the Corinthians, which may guide us to a more just explanation. After a passage of some length on the responsibilities and proper estimation of the Christian ministry, in which the words "we" and "I" have occurred repeatedly, he adds, "These things, brethren, I have in a figure transferred to myself and to Apollos, for your sakes; that ye might learn in us not to think of men above that which is written."¹ In other

¹ 1 Cor. iv. 6.

words, the language employed is true of himself, but it is true also of others. He has "transferred to himself" what has also a wider application. He has made that particular, which he might have stated generally. His experience, his condition, his conflict, is that of others also. It is true of him inclusively, though not exclusively.

The other and more serious question, as to the point in his life at which St. Paul's experience was that here described,—as to the state, consequently, in which it ought to apply to those whom it is designed to include,—is one which will meet its fuller answer in a subsequent part of our enquiry. At present I will only say, that a careful comparison of the passage itself with its context seems to lead unavoidably to the conclusion that it is *primarily* applicable to a *state of transition*; a state, not of full redemption, but neither of utter death; the state of one who is awakened, but not yet renewed; conscious of sin, hating its dominion, but not yet endued with that abiding gift of life, without which the Gospel, like the Law, would have been "weak through the flesh."² That this, and not a condition of mature Christianity, is the state described, will be obvious, I think, on referring to the 5th verse of this chapter, which is the starting-point of the whole description. "When we were in the flesh, the mo-

² Rom. viii. 3.

tions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law." "When we were in the flesh:" that is the state spoken of, and the verses which follow are but the expansion of this expression. "But ye," it is added in the next chapter, "are not in the flesh, but in the Spirit."³ Without multiplying proofs, therefore, which might be done almost without limit, it can scarcely be doubtful that St. Paul, in the latter part of this chapter, describes a condition which to him was rather past than present; a condition, in which he knew not as yet the power of Christ's resurrection and of Christ's Spirit; a condition, consequently, in which he could not do the good which his heart longed after, nor overcome the evil which he abhorred; whereas afterwards he discovered the mighty secret of successful obedience, and could do all things through Christ who strengthened him.⁴ That there is a sense, however, in which even this earlier stage of experience is the habitual condition, throughout life, of one truly redeemed, is a fact no less certain, to which we shall have occasion presently to return.

Now, therefore, let us examine, by the light of God's Word, and in dependence on His help and blessing, the actual condition of man in the seve-

³ Rom. viii. 9.

⁴ Phil. iv. 13.

ral stages of his progress from an original position of sin and death. Again and again must I remind you, that, on the one side and on the other, for greater good and for greater evil, there are excepted cases, to which the description will be less obviously appropriate; and yet even in these might be discovered, by a closer observation, the elements, at least, of the same features. It is possible too—let us never forget it—that, at any one of the earlier points, at least, in this development, the work may be abruptly cut short, and the revelation of sin fail to be fulfilled in the revelation of righteousness. With these cautions, let us proceed to the task before us. And we may distinguish four stages in the description here presented.

1. “I was alive without the law once.”

The word “law” is capable of a wider meaning than that of the Ten Commandments. It is applicable to any rule of duty. It is applicable, in this sense, even to the Gospel. If St. Paul, a Hebrew of the Hebrews,⁵ knowing from a child the Holy Scriptures, could say of himself that he was once “without the law;” it may be declared with equal truth of many of us, that we were once, or still are, without the Gospel. The Gospel is, in one sense, as truly as the Law, a revelation of duty. And what then is it, to be thus “without” a revelation of duty? What was it to St.

⁵ Phil. iii. 5.

Paul? Doubtless the state thus described is that commonest of all conditions, in the early years, more especially, of life, when we have not yet felt the reality of God's existence, and of His claim upon us; when, whatever we may profess, whatever we may have learned, whatever we may do, we do not live in the daily sense of our relation to God, as our Creator, our Lawgiver, our Lord, and our Judge. Let the appeal be made to our consciences. Did we not once live, or are we still living, apart, as it were, from God? having our employments, our amusements, our words, our objects, all independent of Him? taking no account, either of the strength of our obligation to His service, or of the certainty of His approaching judgment?

I fear I express the question coldly and feebly: would that it could present itself to you as a serious and a reasonable doubt, whether you may not still be, as so many thousands are, in this first stage of spiritual existence, if such it can be called; in this original condition of that nature, the desert and end of which is death!

"I was *alive*," St. Paul says, "in this state. That is, I thought myself so. I knew not that I was in God's sight dead. I was as one of those ninety and nine just persons who need no repentance;⁶ that is, who know not that they need it. This is the inseparable accompaniment of the

⁶ Luke xv. 7.

case described. He who is “without the law”—unconscious, practically, of the solemn summons of Revelation—is, in his own sight, *alive* thus. He sees no danger; he feels no need. He knows not that he is wretched, and miserable, and poor, and blind, and naked.⁷ He can rise in the morning, and lie down at night, just as if there were no death, or after death no judgment. But, what is more strange still, he can forget these things without forgetting them. He can speak of God, he can frequent His worship, he can observe some religious habits. St. Paul, doubtless, from his youth up, did all these things; and yet he was, all the while, “without law:” the law of God had not yet laid upon his conscience its icy hand, nor startled him with that conviction of sin which must kill before it quickens.⁸

Observe, my brethren, that the great characteristic of this condition is its unconsciousness. He who is “without law,” he, that is, whom God’s Revelation has not yet found out, is, in his own estimation, “alive” thus: he speaks peace to himself, when there is no peace, and repels as an affront the suspicion of danger. Would we know whether this can be our state? We have only to enquire, How does God’s Word affect me? Is there any thing that I do, simply because God commands it? Is there anything that I refrain

⁷ Rev. iii. 17.

⁸ 2 Cor. iii. 6.

from, simply because God forbids it? Have I ever known what it is to fear for my soul? to ask earnestly, how I must be saved? to pray sincerely against my sins, to seek importunately God's Holy Spirit? If not, be sure that you are still in the condition here described—"alive without law;" not yet saved, not yet in the way of salvation, but still, as at first, sunk, bound, asleep in sin.

For do not imagine that this is a *safe* state. It is true, St. Paul adds, that, in this state, "without the law, sin was dead;"⁹ was dormant, that is, unobserved, comparatively (in one sense) inactive: but he speaks of it afterwards, not as *beginning*, not as coming for the first time into existence, but only "reviving:"¹⁰ it was there all along, but before it was torpid and by comparison lifeless. The root of all sin is self-will; the self-will of one who is another's, and to whom, consequently, the will of another should be law. He who is "without law," untouched, that is, by the power of God's Revelation, lives entirely by self-will; and that self-will is sin, is a violation of his whole position as God's creature: it is only that the contrast between his own will and God's has not yet flashed upon him, and therefore he lives in sin, unchecked, unheeding.

2. "But, when the commandment came, sin revived, and I died."

⁹ Rom. vii. 8.

¹⁰ Verse 9.

St. Paul had known God's commandments from his infancy. And yet he speaks of himself as having been once "without law," and then of the commandment "coming" to him as a new and strange visitor. We know not, nor does it concern us to know, the exact moment or period of his life at which this eventful change happened. Some, possibly, might consider it as identical with the time of his miraculous conversion. Then for the first time, they might allege, was his heart opened to discern its real condition. Then first did God's law present itself to him in its true character, and pierce to the dividing asunder of soul and spirit.¹¹ It was in those three days of gloom and blindness, during which he lay, an expecting suppliant, in the house of Judas at Damascus,¹² that the veil was first torn from the pride and self-will even of his religious character, and the critical struggle commenced between the law of sin and the law of God, between the renewed will and the indwelling corruption. This supposition would ill accord, however, with the details which follow. It is evidently not of a conflict of three days' duration, nor of a bondage of a few hours (during which, moreover, he was removed from all outward temptation, and incapable, in act, alike of good and evil), that he uses language inexplicable unless descriptive of a *continued* ex-

¹¹ Heb. iv. 12.

¹² Acts ix. 11.

perience, and inconsistent, as I have already said, with the circumstances of his experience as a *Christian*. Nor is there anything in the description to render it inapplicable to an earlier stage of his history. It is a gratuitous assumption, unsupported by Scripture or by probability, to imagine that St. Paul grew up to full manhood, in the diligent study of religion, and in the strictest habits of devout obedience, and yet ignorant of any inward conflict, of any humbling convictions of sin, and disappointing struggles after holiness. What can be more probable, than that, at some time or times between childhood and mature age, in the seclusion of his home at Tarsus, or amidst the heart-stirring associations of his sojourn at Jerusalem at the feet of Gamaliel,¹³ the contrast between the tendencies of his nature and the will of God should have forced itself upon him, prompting him to efforts which could not but be baffled, to aspirations which could not but be disappointed. His, assuredly, even in those days of delusion and unbelief, was no self-satisfied conscience, no shallow and superficial estimate of the requirements of God and the capabilities of man. Well may the conflict here described have belonged to a period prior to that of his "heavenly vision;"¹⁴ a period when he was zealous for the law of God, at the sacrifice of every allurements of ease and of self-

¹³ Acts xxii. 3.¹⁴ Acts xxvi. 19.

indulgence, nay, of every natural feeling of that most humane and tender heart.

But, whatever be the most probable supposition as to the meaning of these words on the lips of St. Paul, they describe, at all events, with no ambiguity of application, the second stage in the experience of most Christians now. Their earlier years have been spent in that "life without the law" of which we have already spoken. They have known indeed the Law, and the Gospel too; but neither the one nor the other has yet spoken to them as a reality, convincing them of sin, of righteousness, and of judgment.¹⁵ At length, by means as various as the stores of divine wisdom, the commandment, as St. Paul says, comes to them. It may be by the aid of some grave and solemn event; by disappointment, by sickness, by sorrow, by bereavement. It may be by the effect of some definite sin, alarming the conscience, and constraining it to seek deliverance. It may be by the help of no outward circumstance, but by the unaccountable operation of some casual word, some long-unheeded text, some unexpected but irresistible thought. It may be by a more gradual process; the result of the workings of a thoughtful and reflecting spirit, taking serious account of things past and present and to come. Whatever be the method, the effect is the same:

¹⁵ John xvi. 8.

“ the commandment comes : ” the message which conveys God’s will falls no longer upon a dull and slumbering ear ; it is felt to be a real message from a living Person ; and the soul arouses itself to listen.

But with what immediate consequence ? “ Sin revived, and I died. And the commandment which was ordained to life, I found to be unto death.”¹⁶ There is a collision at once between self-will and law. They are contrary the one to the other. God commands that which to the self-will is irksome, unwelcome, unnecessary : God forbids that which the self-will loves, and delights in, and lives by. The former calm is broken ; the true peace is not yet. We have discovered the hollowness of that life (as we deemed it) which we enjoyed “ without the law : ” we see that it was but the security of one who has stopped his ear while the signal-cry of impending peril fills the air around. Yet even that calm, treacherous as it was, may sometimes be looked back upon with envy. For what a scene of confusion and ruin has succeeded it ! The Law, indeed, which is now first apprehended as a law for *us*, is “ holy ” in its nature, “ just ” in its requirements, “ good,” that is, beneficent, in its object : but it is “ spiritual ” also ; it can only be obeyed by him whose spirit rules the flesh, and “ I am carnal, sold under sin.”¹⁷

¹⁶ Verses 9, 10.

¹⁷ Verses 12, 14.

That sin which before pervaded me like a subtle poison, invisible and impalpable, now stands revealed by the light which “makes manifest;”¹⁸ it is seen to be sin, yet none the less does it hold and enchain me; rather is it aggravated and stimulated by the summons which condemns it: “when the commandment came, sin revived, and I died.”

My brethren, even those of you who know not as yet the full meaning of this description, may be able in part to feel its truth. Have any of you, with reference to some evil habit which you once indulged habitually, set yourselves in earnest to resist and to overcome it? Convinced of its sinfulness, and of its ruinous consequences, have you deliberately renounced and turned away from it for ever? Can you not testify that never till now did you discover its power—never, till you confronted it, did you appreciate its strength and its malignity? Can you not say, even with reference to one such habit, that, while you yielded to sin, you fancied yourself comparatively free,—but, when you began to struggle with it, you found yourself entangled and helpless?

3. Now even this lower and partial experience will enable you to enter into the description of that third stage of human experience, in which the first collision of self-will with the will of God

¹⁸ Eph. v. 13.

is succeeded by a daily conflict and struggle, such as that of which the text speaks. In this state, the revelation of God's will is no longer a name or an idea, but a stern and awful reality. The reason is convinced; the conscience is awakened; the mind approves of God's call, acquiesces in its justice, desires to obey, thirsts for deliverance. "Do this, and thou shalt live"—"disobey this, and thou shalt die"—¹⁹ these are the sounds at present most distinctly audible, and they thrill through the soul with all the solemnity of that critical alternative—"See, I have set before thee this day life and good, and death and evil; therefore choose life."²⁰ But, when the will is summoned to make this decision, it sinks back paralyzed and lifeless. Other powers are at work, besides those of conscience and of conviction. There is the flesh, with its affections and lusts;²¹ an antagonist so formidable, that St. Paul presents it as standing even *alone*—"I am fleshly," and therefore "sold under sin"—"I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The operation of this opposing power is far more extensive than is at first sight apparent. It is not only witnessed in overt acts of iniquity, which, in many cases, other motives,

¹⁹ Luke x. 28. Rom. x. 5. Gal. iii. 10, 12. &c.

²⁰ Deut. xxx. 15, 19.

²¹ Gal. v. 16—24.

selfish and worldly, may suffice to preclude : but the desire is sin, the wish is sin, the imagination is sin—and who, therefore, is clear in this matter ? Nor does the flesh stand alone in this conflict : there is the world also,—the tendency to prefer the applause of men to the praise of God : and there is the devil also, with his suggestions of impiety, of presumption, of pride, of unbelief—“ Yea, hath God said ? ”—“ It is written ”—“ Thou shalt not surely die.”²² O what shall human conscience—enfeebled by habit, perverted by corruption—what shall human conscience avail against such influences as these ?

And what does the law of God, in this stage of its operation, offer, to counteract such antagonists ? It offers life. True—and the offer of life, even on a condition which human corruption must nullify, is itself an act of grace. It threatens punishment. True—and the soul trembles as it listens. The conscience echoes the denunciation, and sets to its seal that God is just.²³ But the Law—the Law even as interpreted by the Gospel—is weak in two respects. It offers no adequate motive ; and it supplies no adequate power. The man who is struggling with sin on the ground of mere duty, has a motive indeed—the desire of life, the fear of death : but that motive is practi-

²² Gen. iii. 1, 4. Matt. iv. 6. Luke iv. 10.

²³ John iii. 33.

cally ineffectual: he cannot withstand the power of the present, on the mere strength of the future. Nor does the Law convey to him a power not his own, to perfect itself in his weakness. The struggle may be manful, may be obstinate; but it can end but one way. "The good that I would I do not: but the evil which I would not, that I do . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"²⁴

4. "Who shall deliver me? I thank God through Jesus Christ our Lord." Such is the fourth and last stage on earth, of such as shall be saved.

What the Law could not do,—what the Gospel, considered as a rule of duty, cannot do,—in that it is weak through the flesh, God has done, by sending Christ in the likeness of sinful flesh, and as a sacrifice for sin.²⁵ If the Law was destitute alike of an adequate motive, and an adequate power, to secure the result of human obedience, the Gospel, the true and heavenly Gospel, is strong in both. Its motive—the love of God to sinful man, shown in the gift of His Son as the Propitiation and the

²⁴ Verses 19. &c.

²⁵ Rom. viii. 3.

Life.²⁶ Its power—the offer of a Divine Spirit, to abide in us for ever.²⁷ Yes, *this* shall deliver us. The law of the Spirit of life in Christ Jesus shall make us free from the law of sin and death.²⁸

What then remains, my brethren, to interpose between us and the needed deliverance? Why must we lie, by our own choice, in that condition in which the Law left us? Why must we still echo the cry of discouragement and of despair, “What I would, that do I not—what I hate, that do I?” “O wretched man that I am! who shall deliver me from this body of death?” “Awake, thou that sleepest”—thou that art enchained by thy sins—“and arise from the dead, and Christ shall give thee light.”²⁹

Yet be not discouraged, if deliverance seem to tarry, even when it is sought aright, and sought earnestly. There is a sense, in which even a Christian man, to the end of his days, must still cry out for a yet future redemption. St. Paul found it so. Though he said not of his Christian experience, “To will is present with me, but how to perform that which is good I find not;” he did say, even as a Christian, “Ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption,

²⁶ 1 John iv. 10, 19.

²⁷ Matt. iii. 11. John iv. 10. vii. 37—39. xiv. 16. &c. &c.

²⁸ Rom. viii. 2.

²⁹ Eph. v. 14.”

to wit, the redemption of our body.”³⁰ The Christian state, to the very end of this life, is a state of conflict and of warfare. The soul is renewed already; the flesh not yet.³¹ Still therefore, even in him, the flesh lusteth against the spirit, and the spirit against the flesh :³² nor is he, in this conflict, uniformly, though habitually, victorious. Still is the language of this chapter, though written of another, too descriptive of him. Still even from him arises again and again the cry of disappointment and of distress, “ I see another law in my members, warring against the law of my mind—O wretched man that I am ! who shall deliver me from this body of death ? ”

Yet is his a progressive pilgrimage ; and soon shall it be ended. The flesh is temporal—the spirit eternal. When the flesh is laid in the dust, then shall the spirit rest from its warfare. And when the flesh, transformed and glorified, shall be reunited, on the morning of the resurrection, to the refreshed and reinvigorated spirit, then shall the whole man, in the harmonious and everlasting reconciliation of his severed nature, per-

³⁰ Rom. viii. 23.

³¹ Thus the last words of Rom. vii. 25, do not contradict the above interpretation of the earlier part of the chapter. The “ flesh ” of a true Christian is to the end unrenewed : it has to be “ kept under ” by the renewed spirit. See 1 Cor. ix. 27.

³² Gal. v. 17.

form God's work unwearied, enjoy His uninterrupted presence, and remember, but "as a dream when one awaketh," the miseries and conflicts of earth.

HARROW SCHOOL CHAPEL,

March 23, 1851.

SERMON V.

SELF-PLEASING.

SERMON V.

SELF-PLEASING.

ROMANS xv. 3.

Even Christ pleased not Himself.

HOWEVER little we may acknowledge it, or however unreasonable we might think it when presented to us in words, there is in every one of us by nature a strong opinion of our own supreme importance, and a prevailing disposition to make our own gratification the one object of our actions. Reason and religion alike reprove this notion. The former teaches us the inconsistency of self-gratification with our own good and with the happiness of others. The latter warns us, with yet higher authority, of the ruinous consequences of self-pleasing, and supplies us with an example and a motive adequate to the extreme difficulty of overcoming this tendency.

Admit, my brethren—well may we all do so—that you are all by nature the slaves of this false principle. It is so, indeed it is so, with every one of us. The question with which by nature we begin and continue and end each of our days is,

How can I best please myself? How can I avoid, this day, as far as possible, all that is irksome to me? how can I secure, for this day, the largest amount of pleasure—of that which is pleasure to *me*? for the nature of that which we call pleasure varies almost infinitely. Yes, when we learn to call things by their true names; when we learn to distinguish the real motive from the nominal; when we learn to appreciate correctly the inner principle of our actions; the result will be a sense of predominant selfishness,—a fear lest we should fall under the condemnation of those who are described, in the language of Christian prophecy, as “lovers of their own selves,” “lovers of pleasure more than lovers of God.”¹

Yet “even Christ,” it is written, “pleased not Himself.” “*Christ.*” “*Even Christ.*” These are the two parts of our subject. First, the example of Christ; and then the argument derived from it.

Christ pleased not Himself. His very name implies it. Christ, the Messiah,—God, that is, made man for men,—the very title suggests the thought of self-denial, of self-sacrifice. If Christ *had* pleased Himself, He would never have undertaken the office of the Mediator. To do so, He must leave the home and surrender the glory of Deity, and ally Himself, on terms of incorpo-

¹ 2 Tim. iii. 2, 4.

ration and of equality, with the creature, the fallen and the sinful. In this one act of self-sacrifice every other is well-nigh merged and lost. The union of the Creator with the created, the association of the sinless with the corrupt—this is the great mystery, compared with which even those of the Cross and the Resurrection are intelligible and natural. Yet this was but a first step in the self-denial. “Being found in fashion as a man,”² He spared not himself in the method and extent of His humiliation, but encountered every shape and form of self-contradiction and suffering to which the life of man is exposed. Poverty: “the Son of Man had not where to lay his head.”³ Toil: “there were many coming and going, and He had no leisure so much as to eat.”⁴ Calumny: “the reproaches of them that reproached God fell on Him.” “Say we not well that thou art a Samaritan, and hast a devil?”⁵ Desertion: “from that time many of His disciples went back, and walked no more with Him.” “They all forsook Him and fled.” “I know not the man.”⁶ The society of the froward and the sinful: “O faithless and perverse generation! how long shall I be with you, and suffer you?” “Are ye also yet without understanding?” “Thou savourest not

² Phil. ii. 8.³ Luke ix. 58.⁴ Mark vi. 31.⁵ Rom. xv. 3. John viii. 48.⁶ John vi. 66. Mark xiv. 50. Matt. xxvi. 74.

the things that be of God, but those that be of men." "Have not I chosen you twelve, and one of you is a devil?"⁷ Temptation: "He suffered, being tempted." "In all points tempted like as we are." "When the devil had ended all the temptation, he departed from Him (but) for a season."⁸ The burden of human sin, and consequent separation from God: "His own self bare our sins in His own body on the tree." "The Lord hath laid on Him the iniquity of us all." "My God, my God, why hast Thou forsaken me?"⁹

But this description is vague and general. Take then the simple record of *one day* of that most unselfish life, as it is given us in the first chapter of the Gospel by St. Mark. It was the Sabbath; to all others a day of rest; to Him, of ceaseless assiduity in His Father's business. Behold him, on the morning of that day, entering into the synagogue of Capernaum to teach. Even there He had works to perform, as well as words to speak. A man with an unclean spirit presented himself that day amongst the worshippers, and exemplified the resistless power of that divine exorcism.¹⁰ "Forthwith, when they were come out of the synagogue, they entered into the

⁷ Luke ix. 41. Matt. xv. 16. xvi. 23. John vi. 70.

⁸ Heb. ii. 18. iv. 15. Luke iv. 13.

⁹ 1 Pet. ii. 24. Isaiah liii. 6. Matt. xxvii. 46.

¹⁰ Mark i. 21—28.

house of Simon," as if for a brief moment of repose and refreshment. There too His work rested not. "Simon's wife's mother lay sick of a fever; and He came, and took her by the hand, and lifted her up; and immediately the fever left her."¹¹ The decline of day brought no intermission of His exhausting labours. "At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils."¹² Thus the night approached, and with it a brief season of necessary retirement. But that rest which toil narrowed at the one end, devotion shortened at the other. That He might serve man, He too, like us, must seek God. "In the morning," therefore, "rising up a great while before day, He went out, and departed into a solitary place, and there prayed."¹³ Pursued, even in His solitude, by the importunity of His disciples and the curiosity of the multitude, He started again on the wanderings and the ministrations of another day, with the calm and unruffled spirit of one to whom toil was rest, saying, "Let us go into the next towns, that I may preach there also; for therefore came I forth."¹⁴

¹¹ Mark i. 29—31.¹² Ibid. 32—34.¹³ Ibid. 35.¹⁴ Ibid. 36—38.

Yes, from first to last, in each particular act, as well as in its general object and tenour, the life of Christ was a life of self-denial. We read not of any one moment at which He yielded Himself to the most innocent enjoyment, or declined the most exhausting exertion. When He mingled in the society of men, when He appeared at a feast or a wedding, it was evident, beyond all question, that it was for the sake of others, not His own; He came not to eat and to drink, but to sanctify by His presence earth's commoner occupations, or to seek in their own haunts men who desired not, yet needed, to be saved.¹⁵

My brethren, it is easy to state in words, and to receive with the understanding, facts so familiar. But what would we not give for the privilege of hearing for the first time, and with the realizing power of surprise, that which to us has lost its novelty, and, along with it, its influence upon our minds and hearts? For what can be in itself more marvellous, or more pregnant with important consequences, than the thought of self-denial on the part of one who needed not, for Himself, the discipline of contradiction and suffering, since already in Him inclination was coincident with virtue? Surely the thought that even Christ pleased not Himself, when to do so

¹⁵ See, for example, Luke v. 29—32. vii. 36—50. x. 38—42. John ii. 1—11. xii. 2—9.

would have carried Him, not towards, but away from, all contact with sin and defilement, may well inspire us with a juster estimate of that human corruption which necessitated His humiliation, of that divine loving-kindness which prompted its endurance.

But the practical consequences of the knowledge of the self-denial of Christ are implied in the first word of the text. “*Even* Christ pleased not Himself.” “We ought not to please ourselves; for even Christ pleased not Himself.” If Christ, the Creator and the Holy One, when He stooped to an earthly abode, regarded self-pleasing as inconsistent even with a sinless nature, how much less can we expect that it should be safe for *us*! How much less reasonably can *we* look to self-gratification as the object or the result of our earthly existence! Even Christ pleased not Himself: how much less should we!

First, because we are creatures; and it is of the very essence of the created, to be dependent upon, to be subject to, the will of another. He who has a right to please himself must be his own master. But the creature is a slave. Christ, when He humbled Himself to take upon Him our nature, is said to have taken upon Himself “the form of a servant;” “the form,” as the original language expresses it, “of a *slave*.” Yet Christ was no slave, as to His relative position on

earth. He was poor, but He was free. The "slave" whose form He assumed, was a slave only as God's creature. The created cannot be independent, cannot be his own. He may serve God, or God's enemy : if the latter, his bondage is but doubled ; he is a slave's slave. Either in love, or with fury poured out,¹⁶ God *must* rule over all whom He has created. To please ourselves, therefore, is, to forget, first of all, our position as God's creatures.

Again, if we were still as in that day when God looked upon His new creation and pronounced it to be "very good,"¹⁷ to please ourselves might have been, for the most part, coincident with pleasing our Creator. Even then, it would have been wrong to make our will, and not His, the rule and the end of our actions ; but practically the two would to a great extent have been harmonious. But now we have to live, not only as created, but as fallen beings. We have to remember, not only our dependence upon another's will, not only our subservience to another's glory, but also our inherent bias towards disobedience, our proneness towards evil, our disinclination towards good. We have not only a duty to perform, but a nature to counteract. We are not only subjects, but rebels ; not only by nature dependent, but by corruption independent and self-willed. To please

¹⁶ Ezek. xx. 33.

¹⁷ Gen. i. 31.

ourselves, therefore, is no longer to forget only the motive and the principle of right ; it is, to do wrong ; to defy and to trample underfoot that will which is our law. If even Christ, whose will moved ever in harmony with the Divine, yet upon earth pleased not Himself ; how much less can we, whose will is at variance with God's ; who have broken loose from the restraint which bound us, and can only resume a right direction by subjecting ourselves afresh to a guidance external and from above.

Created, too, and fallen, we are also guilty. The corrupt bias constantly *thwarted*, the evil nature uniformly struggled against and overcome, self-pleasing might have been less perilous, self-denial, in some directions at least, less indispensably needful. But we are not only fallen ; we have sinned. We are bound by the chains, not only of an evil nature, but of evil habit. He who pleases himself will live as he has lived ; he will yield to the influence of that which has become his second nature ; the bias of original corruption is aggravated in him by the bias of personal transgression ; if he pleases himself, he must sin and die.

Nor are we even left to ourselves ; left under the free guidance even of an enfeebled judgment and a warped conscience, to choose for ourselves, day by day, between good and evil. The crea-

ture, fallen and guilty, is tempted also every day. He to whose voice our first parents listened, when he dared first in their hearing to deny the veracity of God, has stood before their descendants, from that day to this, ready (if we may so apply the language of Scripture) to devour their children as soon as they should be born.¹⁸ He has had access to our souls every day, as the tempter, the deceiver, and then the accuser.¹⁹ The world and the flesh have been his weapons of attack. He has discovered the point of weakness ; he has watched for the moment of security ; he has made one defeat the occasion of another ; he has turned frailty into an excuse for sin, sin into an argument for surrender and for despair. He tempts us to that to which we are predisposed by nature and by habit ; and he therefore who would please himself, will do his bidding.

On the other hand, the created, the fallen, the sinful, the tempted, is also the loved, the forgiven, the redeemed. If our degradation furnishes a sufficient reason for the call to self-denial and self-resistance, how much more our exaltation ! If creation implies property, how much more redemption ! “ Ye are not your own : ye are bought with a price.”²⁰ How can they who owe everything that they have or are to the free gift of

¹⁸ Rev. xii. 4.

¹⁹ Rev. xii. 9, 10.

²⁰ 1 Cor. vi. 19, 20.

another, look upon themselves as any longer their own? If He who made, and might in a moment have destroyed us, has not only endured our ingratitude, prolonging to us an abused life, and multiplying forfeited blessings, but has even, at no less a cost than the sufferings and death of His own Son, purchased for us our forgiveness, and promised us the gift of immortal glory; who can express the infatuation of those who continue to please themselves, when to do so is to displease Him, to tread underfoot the Son of God, and to do despite to the Spirit of grace?²¹

If even Christ pleased not Himself, how shall we?

But if, then, self-pleasing is to be excluded; if it is wrong to make our own gratification the object of life; what is to be substituted for it?

O, my brethren, do not regard this as a speculative enquiry, a curious point in the science of theoretical morality: it is indeed a question in which every one of us, old and young alike, are concerned every day; a question, on the settlement of which depends all happiness in life, and all hope in death; a question, which the very youngest must be able to answer, if they would not live and die in the foolishness of the beasts that perish.

“If I yet pleased men,” St. Paul says,—whether

²¹ Heb. x. 29.

myself or others,—“ I should not be the servant of Christ.”²² Christ, then,—God revealed in Christ, God one with Christ,—this is He whom we ought to please,—we, who are forbidden to please ourselves. By seeking to know His will, by studying that Book in which His will is revealed, by copying His character who is given as our example, by endeavouring to promote His honour, by refraining from all that He hates, and practising all that He commands ; but, above all, and as the sum of all, by loving Him personally, with all our heart, and with all our mind, and with all our soul, and with all our strength ; by devoting to Him that engrossing affection, which is so apt to seek, but can never find, its satisfaction in some idol of earth ; this is that service, which we are to withdraw from ourselves that we may give it to another, even to Him who loved us when we were sinners, and redeemed us to Himself by the death of His Son. “ I do always,” said He who came to be our example, “ those things that please Him.”²³

But, in the passage now before us, self-pleasing is contrasted, not with pleasing God, but with pleasing men. “ We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself.” Instead of pleasing our-

²² Gal. i. 10.

²³ John viii. 29.

selves, we are to please our neighbour ; all, that is, (according to our Lord's well-known explanation²⁴) with whom we have any communication or intercourse. But how ? What are to be the objects and the limits of this principle ? Are we to humour the extravagant fancies, to gratify the unreasonable demands, to pamper the luxurious appetites, to foster the overweening vanity, to lull the disturbing conscience, of those with whom we live ? Is this the nature of that endeavour to please others, which is to replace our selfishness and self-pleasing ? No : "let every one of us please his neighbour *for his good, to edification.*" It is to be a predominant desire, that we may please those around us. It is to be the law of our lives, of our tempers, of our language, of our conduct, that we may give pleasure, that we may make others happy. But we are to seek the happiness of others so far and in the same manner as we would that others should seek our own ; namely, for their good. If we feel that to give pleasure would be, in a particular case, to do injury ; if the immediate gratification would foster pride, or passion, or vanity, or resentment ; it is as much a duty to forbear from pleasing, as it is the office of a physician to deny to his patient the food that would inflame, or to inflict the pain which must precede recovery. Let every one please his

²⁴ Luke x. 29—37.

neighbour for his good. Let us set it before our minds as a daily, a definite object, to do good one to another, and not to please ourselves. Let us be ready by kindly sympathy to lighten the load of sorrow. Let us be on the watch so to use our influence with each other, as to attract the wavering and the thoughtless to the side of duty and of Christ. Let us seek, in our more intimate converse with those most dear to us, to aid them, by counsel and by encouragement, in their struggles with sin, in their efforts after holiness. Let those who are entrusted, in any sense, with the charge of their brethren, take heed that they perform not their duty with a shallow heart, or a low and worldly aim, but in that spirit which was expressed by St. Paul, when he wrote to the Corinthians, "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates."²⁵ He who does these things thoroughly, —easy as they may seem to a superficial hearer, —will find that thus to please his neighbour is indeed inconsistent with pleasing himself; and he will be thankful to be reminded, again and again, of those considerations by which he may be roused to a sense of his duty, and instructed in fulfilling it.

Is not this our reasonable service? If God so

²⁵ 2 Cor. xiii. 7.

loved us as to rescue us from a state of inevitable ruin, is it too hard a requirement, to bid us love one another as He has first loved all, hand on, one to another, the torch of divine benevolence, and spend our few short years on earth in spreading amongst our neighbours a happiness which is increased, not diminished, to its possessor, by its extension to another—a happiness, large in its compass as light or air, generous in its diffusive beneficence as the goodness and love of its Author?

And is not this reasonable service our happiness also? It is the appointment of God, His wise and gracious appointment, that selfishness is misery; misery, not to others only, but to ourselves. When the blood which should circulate stagnates; when, instead of carrying life and vigour to the extremities of the body, it congeals around the heart; its presence here is as fatal as its absence there; the overcharged heart ceases to beat, as the deserted limbs are paralyzed. The love which not only centres, but is absorbed in self, renders miserable that self for which it has defrauded others. Thus it is that goodness and happiness are inseparably linked together; testifying, alike by their joint presence, and by their common absence, to the being of Him who is the God of creation and of providence, no less than of religion and of judgment.

And when the heart is possessed with a sense of inestimable mercy, and enquiring with earnest gratitude, "What reward shall I give unto the Lord for all His benefits that He hath done unto me?"²⁶ is it not encouraging and comforting to know that this, which is our duty and our happiness, is also well-pleasing, acceptable unto God? If He has pointed out a way in which we may express that thankfulness which craves, but cannot invent, a channel for its utterance; if He has told us that by pleasing our neighbour we may please Him, that the love of His creatures is the acceptable expression of the love of Himself; who that has received mercy will not rejoice thus to show it? who that loves Him who begat will not delight to love also him that is begotten of Him?²⁷

Thus it is that a man may anticipate on earth the occupations and the pleasures of Heaven. The glory that shall be revealed, little as we can as yet conceive of it, will be a glory, not of empty adoration, but of large and satisfying energy. The occupation of the present inmates of Heaven is that of ministering to the heirs of salvation in their struggling and perilous progress.²⁸ It is as the angels of Christ's little ones, that they behold the face of their Father in Heaven.²⁹ So shall it be, we doubt not, with us also. Many indeed of the angelic offices will have been accom-

²⁶ Psalm cxvi. 12.

²⁷ 1 John v. 1.

²⁸ Heb. i. 14.

²⁹ Matt. xviii. 10.

plished and superseded, when man, redeemed and rescued, shall have entered that presence. The heirs of salvation will then have received their inheritance: doubt, and perplexity, and temptation, will for them have ceased: safety and blessedness will be theirs in possession. But we know not what tasks of love may survive that consummation of all things: the salvation of one world may not be the final act in the drama of a universe: God may have other mysteries yet to be unravelled, other flocks yet to be tended, other kingdoms yet to be administered, other temples yet to be built. Certain it is, that that selfishness which has been eradicated on earth will not be the growth of heaven. Man, sanctified and glorified, will not build again above that which grace below has destroyed. He therefore who would emulate on earth the occupations and the enjoyments of heaven, may do so with all confidence in enlarging the bounds of his charity, and living, not for himself, but for the glory of God and the good of men.

Let us begin to practise betimes this grace of self-denial. Not for the sake of a self-torture, which God has not commanded, and which the certain sufferings of life will (according to His will and our need) abundantly supply; but for the acquisition of a needful power of absolute self-government, and, above all, for the good, for the edification, of our neighbours. Let appetite be

sometimes thwarted, that we may have to give to him that needeth.³⁰ Let inclination be sometimes foregone,—comfort, leisure, society, intellectual indulgence,—that we may bestow our time, our words, our cheering converse, on one who is poor, or sick, or sorrowful. “If there be first a willing mind,” it will be skilful to guide us to the appropriate sacrifice. And shall it not be repaid tenfold into our bosom?

“While we have time, let us do good unto all men.” Days are short and few; soon will they be ended. He who seeks enjoyment on earth will find, each day, that he feedeth on ashes; and in the end he will awake, and his soul be empty.³¹ But, evil and few as are the days of our pilgrimage, they are long enough to accomplish a great and an everlasting achievement; the salvation of our own souls, the transformation of our nature, the reconciliation of our will with God’s; and, along with this, the unspeakable amelioration of the lot of others, the exchange, it may be, for some brother’s soul, of sorrow for joy, of dreariness for gladness, of darkness for light, of sin for holiness, of hell for heaven. Be this our aim—this, if He will, our reward!

³⁰ Eph. iv. 28.

³¹ Isaiah xliv. 20. xxix. 8.

SERMON VI.

ST. JOHN'S TEST OF TRUTH.

SERMON VI.

ST. JOHN'S TEST OF TRUTH.

1 JOHN iv. 2, 3.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.

IT is the wisdom and the happiness of our Church, as it has been that of the universal Church from the beginning, to observe marked seasons. Knowing how apt the truth is to become vague, indistinct, unreal,—to lose not only the freshness of its colouring, but also the clearness of its outline and the proportion of its details,—the mercy of God has provided for its being presented to us over and over again, not as a whole merely, but as a whole made up of parts, each one of which is both essential to the integrity of the whole, and has also a use and an importance peculiar to itself.

Now, as the Gospel not only rests on a basis of facts, but is itself the record and proclamation of facts; facts, not historical merely, not addressed, like other facts, to the intellect alone or the memory, yet, in themselves and in their evidence,

facts still ;—it follows that that contemplation of the parts of the Gospel, of which I have spoken, is, in other words, the commemoration of its facts ; the passing in review, again and again, of those events, those proved and recorded occurrences, by which the work of our redemption was gradually accomplished, and which in their completeness constitute still, as much as ever, that anchor of the soul, both sure and stedfast,¹ which alone can furnish, amidst the storms of life and of death, a strength which avails, a hope which abides, a peace which passeth understanding.

And how can we be too often reminded of the greatness of this mercy—that God does not communicate to us a mere system of dogmas or of principles, of abstract notions or moral truths, but rather works of His own towards us ; manifestations, in act, of His mind and will ; proofs, rather than assurances, of His care and love ? One such work is worth ten thousand words : here is confidence, here is safety, where I can see God's hand in some definite and palpable act, of which He has given me abundant proof, and which can have but one meaning.

Such an act is that of which we are assembled this day to make mention ;² an expression, not in word, but in deed, of God's mind towards us His

¹ Heb. vi. 19.

² This Sermon was preached on Christmas Day.

guilty creatures; in itself one, and but one, of ten thousand works of love,—but yet, if taken in connection with its consequences, the very basis and groundwork of all else, inasmuch as through incarnation alone could the Eternal Son have passed to His cross, and He who was afterwards to be obedient unto death must first have taken upon Him the form of a servant, and been made in the likeness of men.³

Well might we, in a sense of deep and utter unworthiness, be tempted to turn aside from the direct contemplation of so dazzling a brightness. What are we, that we should presume to gather into words the thoughts which should be awakened by the dawning of a Redeemer's birthday? But then, though we might thus save ourselves the pain of seeing and confessing the deadness and darkness of our own minds and hearts, we shall at the same time have defeated the great purpose of our present assembling, and shown ourselves less than thankful for the mercy which has been stored up for us in the Church of Christ. Well indeed may it be said to us, when we enter upon the commemoration of such events, "Put off thy shoes from off thy feet; for the place where thou standest is holy ground." But, having done so, we are bound to draw near with reverence and thankfulness to see this great sight⁴—One who

³ Phil. ii. 7, 8.

⁴ Exod. iii. 3, 5.

was in the beginning with God, and was God, — by whom all things were made, and without whom was not anything made that was made, — now come to His own, — come into a world made by Him, yet not knowing, not receiving Him,⁵ — come, not in glorious majesty, but in great humility, — the humility, first of humanity, and then of despised and suffering humanity, — the humility of infancy and of poverty and of desertion, the humility of sorrow and pain and death, — that through His poverty He may make many rich,⁶ through His degradation glorious, through His death immortal, may redeem us from the curse of sin, and make us partakers of the very nature of God.⁷

Mysterious as such a truth is and must be, it is needful that it be grasped and handled. Little as we may be able to enter into the depths of this great secret — the Word made flesh⁸ — we can yet perceive how one false step, on this side or on that, is enough to entangle us in a wilderness of error ; how, in every age, men have erred — some to their ruin, all to their disquiet and loss — on the great subject of the Person of Christ ; some missing the perfection of His divinity, others of His humanity ; some therefore dishonouring and disparaging the greatness of the Lord who bought them, others casting away the comfort and the

⁵ John i. 3, 10, 11.

⁶ 2 Cor. viii. 9.

⁷ 2 Pet. i. 4.

⁸ John i. 14.

confidence of believing in One who can sympathize with their infirmities, One who in all their afflictions has Himself been afflicted, has in all points like them suffered and been tempted, yet without sin.⁹

In the time of St. John, the latter of these two appears to have been the prevailing error: and there was that in it which might recommend it to the attention of those who would have rejected the former with abhorrence and disgust. It might seem even a tribute to the majesty of the Son of God, to deny, at least in some modified sense, the completeness of His humanity. This might seem only to express, with more than common reverence, the unapproachable distance between the sinless and the sinful. What it took from the humiliation of Christ, it might seem to add to His exaltation. What it deducted from His sympathy with man, it might appear to add to His ability to save. The more entirely free from all contact with a degraded and defiled creation, the more powerful might He be supposed to be in His intercessions in its behalf. Hence that strange and visionary notion which St. John may well be conceived to have had prominently in view in this as in other parts of his first Epistle; the notion of those who regarded the human acts and sufferings of Christ as mere appearances, unreal semblances

⁹ 2 Pet. ii. 1. Heb. iv. 15. Isaiah lxiii. 9.

of the corresponding accidents of mortality, representations, on the stage of this world, of things imaginary, conveying salutary impressions to the senses, useful lessons to the mind and heart, of man, but themselves, in fact, only shadows and emblems of that which they appeared to embody. What He did, He only seemed to do; what He suffered, He only seemed to suffer. He seemed to die, He seemed to rise, He seemed to ascend. But, in reality, the Eternal Son was incapable of all these things. His spiritual essence—that which alone was His really—was ignorant of space and matter, no subject for man's senses, impassive to human touch, incapable of want or weakness. If for a time he so allied himself to earth, as to be visible upon it, appearing to be born, to grow, to eat and to drink, to sleep, to mourn, to suffer, to die,—all this was but in appearance, was but to produce a certain effect upon man's faith and conduct; from any real participation in these conditions of mortal life, the Divine Word, the Eternal Son, was wholly and of necessity free.

Now it is against this error, so specious in its professed reverence for the majesty of Christ, but so subversive, in reality, of His true glory, that St. John earnestly contends in the passage here before us. He warns the disciples that there was a false as well as a true teaching, a spirit of er-

ror as well as a spirit of truth. What they heard, therefore, even from men on whom God might seem to have bestowed the gifts of His Spirit, must be tried and scrutinized before it could be received. "Believe not every spirit, but try the spirits, whether they be of God." But how, it might be asked, shall a simple and unlearned Christian judge of matters reaching far beyond his own knowledge? "Hereby," the Apostle answers, "know ye the Spirit of God." This is the test by which you may discover the true teaching of God's Spirit. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." Every teacher who makes the incarnation of Jesus Christ the basis of his doctrine; who acknowledges and sets forth the great revelation of a Word made flesh; who, confessing the inherent majesty of Jesus Christ as the very and eternal Son of God, proclaims Him also as for us made, no less, very man,—man, not in seeming show only, but in all the perfection of our own complex nature,—yet without sin; this man is a true teacher; in him you may recognize one who carries a message to you from God: while in another, who, with

whatever other merits of life or doctrine, lacks this infallible test of truth,—the confession, namely, of God in Christ made man,—you must see only a messenger of falsehood, and resolutely close your ears against Him as one who would seduce you from the faith.

Upon the text thus explained two remarks naturally suggest themselves.

First, how simple, yet how comprehensive, is St. John's test of truth. I do not say that, if he had lived eighteen centuries later than his own, he might not have been instructed to add *something* to his description of vital error. The perverse ingenuity of man has run to and fro, since the days of St. John, and increased speculation far more than knowledge:¹⁰ so that he who would now contend for the truth of the Gospel has a thousand adversaries, instead of one, to encounter, —a thousand snares to counterwork, for one that threatened the stability of the primitive Church. Doubtless, to take a single example, the warnings which St. John directs against the impugnors of the humanity of Christ, would have been aimed, still more earnestly, had he lived in other days, against the assailants of His divinity. Nor has he indeed left that side of the truth unguarded. For already, though perhaps to a less formidable extent, the attack upon it had begun; and both in

¹⁰ Daniel xii. 4.

his Gospel and in his Epistles he has furnished abundantly the weapons for its defence. But, even extending the test here proposed (as we readily may) to this opposite and equally fatal error; how true at last is it, that that test is of the simplest and the most fundamental kind. How little encouragement—for this is the point on which I desire for a moment to dwell—how little encouragement does St. John give to that spirit of searching criticism which is so commonly applied by us to the public teaching of our congregations. Be content, he would tell us, if those who minister amongst you will only uphold manfully, as the pillar and ground of the truth, the great mystery of godliness, “God manifest in the flesh.”¹¹ If only your eyes are directed, as to a centre of light and strength, to the Divinity at once and the humanity of your Saviour Christ; if only you are permitted and directed to trust in Him, in all the reality of His twofold nature, as God and therefore able, man and therefore willing, to save your souls; seek no more as of vital and essential importance; to him who holds and proclaims this truth leave without fear the office of exhortation and instruction in righteousness; be not curious to scrutinize the critical nicety of all his expressions, be not ready to suspect an inaccuracy in some of those minor appendages and

¹¹ 1 Tim. iii. 16.

ornaments of the truth, which affect not the great question of entire dependence upon Christ and complete devotion to Him ; be assured that he is one in whom the teaching of God's Spirit expresses itself, and that what is lacking in him, so far as your need demands it and your desire craves it, the more direct influence of that Spirit will, for you, supply.

I know indeed that there may be a danger on the opposite side. A spirit of latitudinarian indifference may break down one barrier after another between truth and error, may represent one article of the faith after another as an open if not a trifling question, and pride itself upon poising on the smallest possible basis the delicate fabric of a vacillating belief. This may be : this experiment has been tried ; tried with a seductive plausibility ; tried, alas ! too often with a disastrous result. We doubt not that on every question there is a true and a false, a right and a wrong ; that on multitudes of such questions Revelation itself speaks a decisive language, and requires us to hear its voice. But we do assert, notwithstanding, that there is such a thing also as essential agreement amidst circumstantial discrepancy ; that there *are* in the wide circles of religious controversy trifling matters as well as important ; points on which a Church may agree to differ, and yet contend earnestly, all the time, for

the faith once delivered to the saints.¹² And, on such points, we must accuse that man of the very essence of the sin of schism, who exaggerates the magnitude of trifles, and would separate himself or exclude others from the communion of a national Church, because he cannot force others into a perfect conformity to his own standard (even if that standard be correct) of doctrine or of practice. Surely it is no curious or irreverent question, to ask, what would be St. John's estimate of the importance of our present differences? Would he who wrote the words of the text, and made the confession of an incarnate Christ the criterion of the Spirit's teaching—he who had witnessed that first tremendous encounter between Christianity and Judaism, between Christianity and Paganism—he who remembered a day when not one kingdom of the earth had become, even in name, a kingdom of our God and of His Christ—would he, I say, have witnessed with our eyes, or estimated by our standard of importance, some of those fierce struggles now raging amongst the common confessors of every doctrine for which he lived and toiled and suffered; struggles, in which the stake is, not the triumph or the discomfiture of the cause of Christ crucified and Christ risen, but the maintenance or the discontinuance of an attitude, a vestment, a candle?

¹² Jude 3.

Nay, my brethren, let us rejoice to turn aside, for this one day, from thoughts of conflict to thoughts of peace. Is it nothing that, amidst the jarring discords of sect and of party, friend and foe can still rest together to keep a common Lord's birthday? Is it no cause for thanksgiving, that the subject of our differences is not the denial, by any, of the Incarnation of Christ Jesus? Shall we refuse, for once, to extend more widely the circle of a generous sympathy, and acknowledge that, on this point at least, on this great test and turning point of true doctrine, not Dissent only (with one exception), but Rome herself, is on our side? In our zeal—and too ardent that zeal cannot be, if all things be spoken and done with charity—in our zeal for the purity and the integrity of Christianity, shall we never give thanks for the blessing of a Christendom? O, it is something—something for which we may thank God, and from which we may derive a confirmation of faith, alike, and hope, and charity—that, amidst all our varieties, amidst separations here and corruptions there, not one nation only, but a world of nations, can still on this day seek out, in grateful memory, the lowly cradle of Bethlehem, can offer to Him who lies there the sacrifice of adoration and praise, and proclaim one to another that great is the mystery of godliness, God manifest in the flesh!

These considerations lead us to the second in-

ference which I designed to draw from the text: the supreme importance of that truth, that fact, which we to-day commemorate; the Incarnation of our Lord Jesus Christ. It is made, by itself, the test of true doctrine. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not" this truth, "is not of God." "Hereby know we the spirit of truth, and the spirit of error." It remains, therefore, that we endeavour, by God's help, to express the true meaning of this mystery, this revealed secret, of the truth of God, and then to point out some of those ways in which its importance may be shown.

Now, in endeavouring to express the true doctrine of the Incarnation of Jesus Christ, it will be our wisdom to have recourse to those statements of it with which the care of our own Church has provided us; founded as those statements are, in every part, upon an infallible record, even upon Scriptures given us by the inspiration of God.

The first of these statements constitutes the second Article of our Church's Faith.

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one

Person, never to be divided, whereof is one Christ, very God, and very man ; who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

The other statement to which I would refer is that contained in the Athanasian Creed.

" Furthermore, it is necessary to everlasting salvation"—and we shall presently enquire why it is so—" that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man ; God, of the substance of the Father, begotten before the worlds ; and Man, of the substance of His Mother, born in the world ; perfect God, and perfect Man, of a reasonable soul and human flesh subsisting"—these are the two essential parts of man's nature, a reasonable soul and a material body ; Christ, therefore, who is perfect in His humanity as in His Godhead, has both of these ; He took into union with His Divine nature, not a human body only, but a human soul also : it was not that His Divine nature, as such, was to His body what the soul is to ours ; He had a soul like the soul of any one of us, only without spot or stain of sin ; and this complete human nature co-existed in Him with a no less perfect Divinity. " Equal to the Father, as touching

His Godhead; and inferior to the Father, as touching His manhood:" the Eternal Word, as such, was in the beginning with God, and was God; as the man Christ Jesus, He could speak of Himself as receiving a commandment, as having a work given Him to accomplish, as doing the will of another, as bearing the form of a servant.¹³ "Who although he be God and Man; yet He is not two"—not two Persons—"but one Christ; one, not by conversion of the Godhead into flesh"—not by any such change in His original nature, that the Divine should be lost, and the human substituted in its stead—"but by taking of the manhood into God;" receiving a perfect man's nature into union with His unaltered Divinity: "one altogether, not by confusion of substance," not by such a coalition as should destroy the inherent distinction between the human nature and the Divine, "but by unity of Person"—that sort of unity, it is added, which subsists in us between the material body and the human soul: "for, as the reasonable soul and flesh is one man"—as, in man, the soul and the body, distinct though they be and separable, yet constitute by their union one person—"so God and Man is one Christ: who suffered for our salvation, descended into hell, rose again the third day from the dead: He ascended into heaven, He sitteth

¹³ John x. 18. v. 36. vi. 38. Phil. ii. 7.

on the right hand of the Father, God Almighty ; from whence He shall come to judge the quick and the dead."

We have, in the last place, to point out, very shortly, some of those ways in which the importance of this doctrine may be shown. Why should St. John say that the doctrine of Christ's Incarnation, is, of itself, a sufficient criterion of the truth of all human teaching? "Hereby know we the spirit of truth and the spirit of error."

Because, in the first place, if Jesus Christ be not come in the flesh, come, that is, as a man, He has ceased to be our example. What is it to us, if one who has not fallen, one who knows not the weaknesses, feels not the temptations, tastes not the miseries, to which our own nature is liable, should have lived on our earth, or seemed to live, eighteen hundred years ago, a blameless, a holy, a perfect life? What encouragement is this to our efforts after holiness? What answer is this to our complaints of helpless corruption? We doubt not—it might well be urged—that in heaven God's will is done; we doubt not that those ministering spirits who come forth thence to minister to the earthly heirs of salvation,¹⁴ approach this world in their ministrations without defilement, do their gracious errands well and willingly, and return unsullied to the home from whence

¹⁴ Heb. i. 14.

they came out. Still less can we wonder, if He who is God dwelt here for a few short years, in seeming contact with earth, without yielding for one moment, in thought or in act, to the restless attacks or solicitations of evil. In Him, if this were all, not only might the prince of this world "have nothing,"¹⁵—he could scarcely be said to approach Him, certainly he could not himself have had even the hope of overthrowing Him. But what is all this to us? If you would set before us an example of holiness, you must see that it be shown in one tempted in all points like as we are, yet overcoming; one to whom the evil one came as near as he comes to us; one capable of choice between good and evil, and to whom that choice has been day by day presented; one to whom by nature pleasure is as sweet, ease as delightful, as to us, and who yet, in the strength of God, has cast all else aside for the excellency of His love and service and glory. If Jesus Christ be come in the flesh—come as man—*He* has left us such an example: if not, if He only *seemed* to be man, if in reality He knew not the dangers and felt not the sorrows of man's life, to us His example is utterly valueless; we may admire it as a pleasant picture, we may adore it as the portrait of one to whom worship and honour is due, but the imitation of it remains as hopeless as ever; we

¹⁵ John xiv. 30.

are left but where we were ; with an approbation of the law of God in the inner man, but with another law warring against it in our members, and bringing us into captivity to the power of sin.¹⁶

Again, if Jesus Christ be not come in the flesh, He has made no atonement. Little as we can fathom the depths of that mystery, we yet can see that on the humiliation, obedience, and sufferings of Christ—of the man Christ Jesus—the whole work of our reconciliation with God is evermore declared to be built. That humiliation, that obedience, those sufferings, to be worth anything in the sight of a God of truth, must have been real ; not a mere pageant, not an illusive representation, but substantial facts. He who was to bear the sin of man must first have taken upon Him, not the nature of angels, but the nature of man : forasmuch as the children are partakers of flesh and blood, He also himself likewise must take part of the same : the law of God, before its curse can be withdrawn, must be magnified by the meritorious obedience of one clothed in his nature who has broken it : the power of death can only be trodden underfoot by one who has first bowed to it : the heel of the Deliverer must be bruised before He in His turn can crush the head of the Serpent : it is only through death that He can destroy him that had the power of

¹⁶ Rom. vii. 22, 23.

death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.¹⁷ Where, moreover, is the pledge of man's immortality, if the resurrection of Christ were not the resurrection of a man? Where is the assurance that for us also death has lost its sting, the grave its victory, if He who seems to have triumphed over both has triumphed in the strength of a nature only Divine, over which, consequently, they *could* have no dominion?

Finally, if Jesus Christ be not come in the flesh, He is destitute altogether of sympathy with us. It is conceivable indeed that one wholly separate from man might condescend to bestow upon us pity, grace, help, protection: but *sympathy*, that is, fellow-feeling,—the compassion of one who has gone through the same things, and retains still the liveliest recollection of all, together with the most intense interest in our safe passage through them,—this none can know but one who is man; of this, but for His incarnation, Christ must have been destitute; the events which this day commemorates are, in this respect, the source of all comfort. Every High Priest ordained for men in things pertaining to God, must himself, in some sense, be taken from among men. For He only can have compassion on the ignorant and on them that are out of the way, who has

¹⁷ Compare Heb. ii. 14—16. Gen. iii. 15. Isaiah xlii. 21.

himself also been compassed with infirmity. He only can be a merciful and faithful intercessor for the sins of his people, who has been first made in all things like unto his brethren. He only who himself has suffered being tempted, can really succour them that are tempted. He only can really be touched with the feeling of our infirmities, who has been himself in all points tempted like as we are, though without sin.¹⁸ Seeing then, brethren, that we have such an High Priest—passed through the heavens, but still, in all knowledge, power, and tenderness, close to earth; one who needs not to be taught what we are, nor where,—by what enemies surrounded, by what snares waylaid, by what fears disheartened, by what sins and negligences enfeebled; one who has Himself drunk to the dregs the cup of life's sorrows, Himself “resisted unto blood” in the struggle with life's temptations; let us come boldly unto the throne of grace, not waiting till we are worthy, lest we die in our sins, but believing that He who loved us when we were enemies, and clothed His most dear Son in the nature which had sinned, will, much more, listen to those whom He has called, and save those whom already He has redeemed.

ST. MARY'S, MARYLEBONE,
Christmas Day, 1850.

¹⁸ Compare Heb. ii. 17, 18. iv. 14, 15. v. 1, 2.

SERMON VII.

EDUCATION—ITS OBJECT, INSTRUMENT,
AND AGENTS.

SERMON VII.¹

EDUCATION—ITS OBJECT, INSTRUMENT, AND AGENTS.

DEUTERONOMY iv. 9.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons.

IN that abuse of terms to which human language is ever liable, "education" has become synonymous with "instruction." We hear different branches of youthful discipline spoken of separately by the comprehensive name of education—"classical education," "legal education," and the like; "religious education" being one of these, and but one. Nor need we complain of the application of a mere name; which may pass, like other names, through various phases of meaning, all equally legitimate when sanctioned by custom or fashion; unless beneath that superficial misnomer there lurk a real and important error, springing from a deeper than any intellectual

¹ This Sermon was preached on the third Sunday after Easter, in aid of the funds for building new National Schools in the Parish of Harrow.

source, and leading to results widely and permanently mischievous.

Education is not instruction. It is far more. It is something essentially different. It is only ignorance or ungodliness which can confound the two. Instruction is the communication of knowledge; Education is the training and disciplining of the whole man, the mind, the heart, the soul.

The occasion on which I am summoned to address you guides me to the subject of Education—its object, its instrument, and its agents. A wide and magnificent prospect! one interesting surely and attractive to all—how much more to one whose life is dedicated to this work, and who, in this particular portion of that field which is the world,² has both to serve his generation, and to deliver (if it may be) his own soul.

The chapter from which the text is taken, and those which follow it in the appointed services of this season, shall both suggest and warrant the statements to be made: statements, which must be brief and comprehensive, but conclusive also, I trust, to every hearer, and profitable, by God's blessing, in arousing us to a juster estimate of the magnitude of that work for the furtherance of which, at an important crisis, I am especially commissioned to plead with you to-day.

I. First, then, as to the *object* of all Education.

² Matt. xiii. 38.

It is nothing less than this ; the preparation of an immortal being for the life that now is and for that which is to come. The equipment of one naturally helpless and destitute, for work on earth, and then for happiness in Heaven. The developement of those latent faculties of the mind and heart, which shall qualify him for God's service here, and for God's presence hereafter. This alone is Education, in the judgment of one who not only professes but possesses the conviction of the existence of a God and of the immortality of man. Leave out of sight either part of the definition, and it fails to satisfy the requirements of the case.

If Education regards only the life that now is ; if that man is educated, who can pass successfully through the struggles and labours of a mercantile or professional life on earth, and then dies to be miserable through countless ages, in comparison with which his threescore years and ten will be looked back upon afterwards as the thousandth part of a moment ; if *this* be Education, it is indeed the very vanity of vanities, to be despised on earth, and cursed in hell. Who that can comprehend the meaning of his own words will dare to speak of religious education as separable from secular ? He may reasonably consider whether the office of the religious *instructor* may, in certain cases, be entrusted to a different hand from

that which conveys intellectual instruction ; whether, for example, the advantages resulting from association in the latter, may not justify, in cases of inveterate prejudice or hopeless disagreement, the coexistence, in one institution, of various forms of theological instruction ; or whether the religious instruction of the child might be left, in certain cases or in all, to parental superintendence ; whether, thus far, religious *instruction* may not safely be disjoined from secular instruction : but that man must be an infidel or a madman, who could calmly contemplate the absence altogether of religious training, the entire neglect of that higher object of Education, which alone comprehends the whole duration of man's being, and seeks his eternal good.

On the other hand, the preparation of a man for the next world *only* ; the disregard of his mental culture, on the plea that religion only is important ; would be an error by no means trifling, nor (in the case of charitable education more especially) by any means unexampled. True religion is a hardy and a manful thing ; not displayed only, but fostered, amidst the practical affairs of life : it is no delicate exotic, requiring to be sheltered from frost and wind, till it can be transplanted to another climate where all is equable and genial : on the contrary, this world's alternations of rain and sunshine, day and night,

summer and winter, are indispensable to the perfection of its beauty, and it must be practised for them, inured to them, from the first. Yet there are those who, in the education of the young, would contravene this rule of divine wisdom: they aim only to overleap life, and anticipate heaven: they would have their children, not only not of the world, but not in it; not only “kept from the evil,” but “taken out of the world:”³ the religion which they would cultivate is a clinical religion; adapted only to the sick room or the cloister; not serviceable, not applicable, to the rub and the roughnesses of this life; and liable, therefore, when those perils *must* be encountered, to be disappointed, to be daunted, to be offended, and so to bring no fruit to perfection. And, if this error be committed in instances in which a morbid anxiety causes an excess of tenderness which defeats its own object, how much oftener is it witnessed on another side—in the case of the education (if such it can be called) which is bestowed by the bounty of the rich on the offspring of the poor! From whatever motive—whether from that aristocratical exclusiveness which would reserve to a privileged class the key of knowledge as well as of power and wealth; or from a more serious conviction of the danger attending what is called “a little knowledge,” and of the duty,

³ John xv. 19. xvii. 11, 15.

consequently, of apportioning information to position, and limiting mind by rank ; from whatever motive, I say, it has been the prevalent notion, that a poor man knew enough (and even this is comparatively a late concession) if he could read, or rather spell, his Bible ; that any culture of the understanding was on him thrown away ; that it mattered not if no humanizing pleasures varied the monotony of his handicraft ; that in him it was folly or sin to crave for the humblest pittance of those intellectual treasures which the rich may use or waste at will ; in short, that the meagrest epitome of Christian hopes and duties, communicated in the first years of childhood, should suffice him as the intellectual as well as theological stock of a life ;—educated thus perfunctorily for heaven, what more could he reasonably ask, or we safely give ?

But such maxims, we may hope, are swiftly passing away with the obsolete fashions of a by-gone age ; and the mighty truth, first fully developed by the Gospel, that “the rich and poor meet together—the Lord is the Maker of them all,”⁴ is finding its way into the hearts of senators and princes, for the alleviation of burdens more crushing than want, the dissemination of blessings “dearer than gold and silver.”

I am far indeed from urging, as an essential

⁴ Prov. xxii. 2.

part of Education, the communication of any knowledge but such as really prepares a man for the station in which God has placed him. Only I would maintain, that far more is required, in the strictest sense, to perfect that preparation, than has commonly been accorded to the humbler ranks of society. The duties of the humblest life are large and multifarious ; it needs more than the power to spell and to write, more than the dry and barren knowledge of a few first elements of religious truth, to qualify for their right discharge. And when to the duties of domestic life are added, as in our days, many of the responsibilities of citizenship ; the right, and the consequent duty, of taking part in some of the lower functions, at least, of political self-government ; surely it must be evident, that the advance of intelligence ought at least to keep pace with the extension of the civil franchise—let me add, *will* keep pace with it, will outstrip it—so that there remains only the question whether that intelligence shall be safe or perilous, ungodly or Christian, sought apart from, or by the aid of, that “ Church of the living God ” which is “ the pillar and ground of the truth,”⁵ blessed or defied by that ministry of the Word and Sacraments, which is appointed “ to teach and to premonish, to feed and provide for the Lord’s family, to seek for Christ’s

⁵ 1 Tim. iii. 15.

sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.”⁶

We may be well contented, however, to limit that preparation for life, temporal and eternal, which alone is Education, by a boundary which all must admit to be reasonable and safe. The practical aim of all Education is to communicate the knowledge of God. “Unto thee it was showed, that thou mightest know that the Lord He is God, there is none else beside Him.”⁷ He is educated, who is prepared for life; for the whole of life; that which is beyond the grave, as well as that which is seen. And he is prepared for life, in all its compass and in all its duration, who knows God; knows Him, not by the hearing of the outward ear, but by the sight of the mind’s eye; knows Him as He is, knows Him as his God, knows Him by the light of love, and in the practical power of a fruitful faith.

II. Now the communication of this knowledge, though it must be received by the heart, must be made to the understanding. And that presentation to the intellect, of the revelation of God, is the work assigned to man in the education of his brother. We must glance for a few moments at the details here given us of that truth which is life eternal.

⁶ Ordination Service.

⁷ Deut. iv. 35.

1. Evidently, the revelation which lies at the root of all, is that of the character of God. It is the first aim of human training, to impress deeply upon the immortal mind the sense of God as He is. Of His power. "The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible."⁸ Of His heart-searching knowledge, and incorruptible justice. He "regardeth not persons, nor taketh reward."⁹ Of His holiness. "Ye shall be holy: for I the Lord your God am holy."¹⁰ Of His universal presence. "Thou God seest me." "The eyes of the Lord are in every place, beholding the evil and the good." "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"¹¹ Of His love. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and His tender mercies are over all His works." "God is love."¹² Let such thoughts as these—such conceptions of God, as a living Person, concerned about His creatures, present amongst and within them, loving them with a patient and inexhaustible love—be the first thoughts imbibed from a mother's lips, the last suspended by the chill of age and death!

2. But then, in sharp contrast with the revela-

⁸ Deut. x. 17. ⁹ Ibid. ibid. ¹⁰ Levit. xix. 2.

¹¹ Gen. xvi. 13. Prov. xv. 3. Psalm cxxxix. 7.

¹² Psalm cxlv. 8, 9. 1 John iv. 8.

tion of God, must ever be presented the revelation of man. "I have seen this people, and, behold, it is a stiff-necked people." "Remember, and forget not, how thou provokedst the Lord thy God to wrath." "Ye have been rebellious against the Lord from the day that I knew you."¹³

It is necessary to the success of our discipline for heaven, that this conflict between the character of man and the character of God should leave a deep impress upon the young heart; that we should be taught to observe and to record the workings of that natural will which is not subject, nor can be, to the law of God; that we should take fully into view the deserts of our fallen nature, and ponder long and anxiously the mighty question, "How can man be justified with God? or how can he be clean that is born of a woman?"¹⁴

3. Thence will arise that craving for a mediation and an atonement, which introduces the third and harmonizing element in the series of divine disclosures. "When ye heard the voice out of the midst of the darkness, ye said, Why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and

¹³ Exod. xxxii. 9. Deut. ix. 7, 24.

¹⁴ Job xxv. 4.

do it.”¹⁵ The effulgence of the divine perfections is a consuming fire to the fallen. Greatness, holiness, justice, penetration, omnipresence — these things, nay, even love itself, so long as that love is seen but as a vague and general attribute — all are terrible and not attractive to the soul which is conscious of no echo within to the oracular voice. Let some one, — we cry, — if it be but one of ourselves, go and stand between me and God. Let *him* report to me of truth, of law, of duty, of judgment; but force not me into that intolerable light in which man cannot stand and live. And the demand is not sinful. “They have well said all that they have spoken. O that there were such a heart in them!”¹⁶ A prophet shall be raised up for them from amongst their brethren; one born of a woman; one who hath the words of God, and is in the bosom of the Father, but who also has taken upon Himself the form of a creature, and been made in the likeness of man.¹⁷ The third revelation, that which reconciles the conflict of the former, is the revelation of the Mediator, God with us, the Man Christ Jesus. Christ made sin for us — we made righteousness in Christ.¹⁸ Henceforth, when we

¹⁵ Deut. v. 23—27.

¹⁶ Deut. v. 28, 29.

¹⁷ Deut. xviii. 15—18. Gal. iv. 4. John i. 18. iii. 34. Phil. ii. 7.

¹⁸ Matt. i. 23. 1 Tim. ii. 5. 2 Cor. v. 21.

think of God, there shall be no sense of discord or of distance : every attribute of the Divine Name is brought now into consistency with the hopes, with the happiness, of the sinful. “ This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.”¹⁹

4. Thus the discipline of Divine revelation binds together earth and heaven, and teaches man that he is related to his Maker. “ The Lord our God made a covenant with us in Horeb.” And not only, in a vague and general manner, with our race, with our nation, with our neighbours, but with us : each one of us may say, with me. “ The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.”²⁰ And it is the fourth great object of all true education to awaken the sense of the individuality of this relation. “ Forget not the things which thine eyes have seen . . . specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words.”²¹ Yes, remember the day when thou wast taken into covenant with thy Lord ; when, in an ordinance of His own appointment, the hand of divine blessing was laid upon thee, and the redemption of a world was sealed personally upon thine own soul, even thine. Remember too,

¹⁹ John xvii. 3.²⁰ Deut. v. 2, 3.²¹ Deut. iv. 9, 10.

it may be added to many amongst us, remember that other day, when again thou stoodest before the Lord, to ratify the promise, and to receive the blessing of thy baptism ; to take thy father's God for thy God, and to be owned before His people as His child and His chosen. Lose not, in the vagueness of a world-wide redemption, the comfort and the strength of a personal appropriation. The covenant of God is with thee. There is a link between thee and God.

5. And then there opens before us an inexhaustible treasure of solemn and touching recollections, in the study of the ways and works of God. "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth."²² Study the past dealings of God with man. Let the page of history be opened before thee, that thou mayest read how man has sinned and suffered, how God has blessed, and borne, and visited. Ponder deeply that Book which tells of creation, of apostasy, of corruption, of judgment ; of one man faithful among the faithless ; of one family made the depository of truth for ages ; of one nation enlightened amidst the universal darkness ; of a revelation shining more and more unto the perfect day ; of an interposition, in the fulness of time, to reunite in one centre of divine manifesta-

²² Deut. iv. 32.

tion the scattered elements of a disorganized world ; of the erection upon earth of that spiritual fabric, against which the gates of hell can never prevail, and in which all the tribes of man shall eventually find rest. And, while you seek in that Book the key of all other knowledge, the principles of all right judgment, and the explanation of all human mysteries, yet carry your search further, and in the light of that Book read on and on ; read the history of men and nations ; read the records of their rise, and greatness, and sin, and fall ; read how humility, even in a nation, has ever been strength, and pride weakness, and corruption ruin ; trace, in a spirit not of fanaticism but of truth and soberness, the thread of one purpose, of one will, running through the labyrinth of human contrarieties ; and confess, as you read, that righteousness and judgment are the habitation of that throne, that verily there is a God that judgeth in the earth.²³

Here surely is a study profitable to all men. Who can defend on any reasonable grounds the taking away of *this* key of knowledge from the humblest ranks of society ? Where is the consistency of requiring in an Israelite the knowledge of his national history, and refusing that knowledge to an Englishman ? In many respects, England has succeeded to the position of the pe-

²³ Psalm lviii. 11. xcvii. 2.

culiar people of God.²⁴ It is scarcely possible to read the language of the very chapter before us, without feeling that its application has been transferred from that nation to our own. “What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?”²⁵ Not therefore as an act of intellectual self-indulgence, but as an essential part of that culture by which we are to learn the knowledge of God, should we be charged, every one of us, to “remember all the way which the Lord our God has led” our Israel these many years through the wilderness; bearing with all our provocations, bringing greater good out of our evil, making us ride on the high places of the earth,²⁶ and preserving to us through long years of ingratitude the purity of the light from Heaven.

²⁴ Thus in George Herbert's *Prayer before Sermon*, “Particularly, bless it in *this Thy own kingdom*, which Thou hast made a land of light, a storehouse of Thy treasures and mercies.” Thus too in the Litany, “That it may please Thee to bless and keep *all Thy people* ;” where the collocation of the petition, in an ascending series, immediately before the prayer for “all nations,” seems to mark its application to our own country. The same appears to be the sense of the prayer and response, in the Morning and Evening Service, “O Lord, save *Thy people* ; And bless *Thine inheritance*.”

²⁵ Deut. iv. 7, 8.

²⁶ Deut. viii. 2. xxxii. 13.

6. To hearts thus instructed in the magnitude of God's blessings, the next thought, that of His requirements, will be rather comforting than burdensome. "He declared unto you His covenant, which He commanded you to perform." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice."²⁷ "All thy heart"—this is God's requirement. And many are the accompanying warnings as to the risk of refusing this demand. "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."²⁸ Nothing less than a whole heart can be accepted by Him who formed that heart for His own temple. And the tendency of man is ever towards a divided service—God and mammon, God and pleasure, God and the world, God and self, God and sin : even as it is written,

²⁷ Deut. iv. 13. x. 12, 13. Rom. xii. 1.

²⁸ Deut. iv. 23, 24.

“They feared the Lord, and served their own gods.”²⁹ How difficult, yet how reasonable, and how blessed, that demand, “My son, give me thine heart!”³⁰

7. Nor does the requirement ever stand alone. The word of revelation always couples with it the promise of divine help, and of a success gradual but sure. “If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?” if the power of sin and the sense of weakness press heavily upon the heart, and the fear of final failure begins to daunt the energy of the will, when it would arise and serve God; “thou shalt not be afraid of them; but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt . . . the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out;” thou shalt remember the grace already shown in the world’s redemption, the greatness of that sacrifice by which it was accomplished, the completeness of that triumph by which it was attested; and thou shalt believe that He who did the greater will do the less; that He who justified thee by the death of His Son will much more readily save thee by His life.³¹ “Thou shalt not be affrighted at them; for the Lord thy God is among you, a mighty God and terrible.”

²⁹ 2 Kings xvii. 33.

³⁰ Prov. xxiii. 26.

³¹ Rom. v. 9, 10.

Expect not indeed a sudden or instantaneous redemption ; ask not rest in the day of thy warfare, nor wages before thy labour ; but expect this—that “the Lord thy God will put out those nations before thee by little and little ; thou mayest not consume them at once, lest the beasts of the field increase upon thee.”³² Be not discouraged, if the struggle with thy sins be tedious and sometimes doubtful : so it is ordained, lest a worse sin arise within thee, and thou become proud, self-satisfied, or supine. The Lord is with thee : fight on under His banner ; and in the end thou shalt go forth conquering and to conquer.

8. And then, first and last, stands the remembrance of the originating cause of all—the spontaneous, unpurchased, anticipating love of God. “Not for thy righteousness,” not for anything that we have done or can do, did the Lord “set His love upon you or choose you ;” “but because the Lord loved you, hath He brought you out with a mighty hand, and redeemed you out of the house of bondmen.”³³ The whole matter lies out of the region of human merit : and, as no supposition of merit caused the acceptance, so neither can any discovery of demerit annul it. “He first loved us.”³⁴ Nor shall that love which originated the redemption, be lightly diverted from the

³² Deut. vii. 17—22.

³³ Deut. x. 5. vii. 7, 8.

³⁴ 1 John iv. 19.

task of its completion. "When thou art in tribulation, and all these things have come upon thee, even in the latter days;" when thy sins have multiplied, and brought with them the foretaste and the firstfruits of judgment; even then, "if thou turn to the Lord thy God, and shalt be obedient unto His voice; (for the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul."³⁵ Spontaneous love, and inexhaustible patience—these are among the elements of that knowledge by which the soul of man is educated for heaven.

9. And the consummation of all is, the hope of glory. "The Lord thy God hath set the land before thee: go up and possess it."³⁶ The days of our pilgrimage are few, if evil: and there is rest in heaven. There is an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. There shall God wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain. There shall His servants serve Him; and they shall see His face; and His name shall be in their fore-

³⁵ Deut. iv. 29—31.

³⁶ Deut. i. 21.

heads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever.³⁷ Let this thought, this knowledge, gild the darkest hour of temptation and suffering, and complete the sum of those revelations, in which God has disclosed Himself to man, that man may rise to God.

III. Now, if such be the object, and such the instrument, of all true Education ; the training up of an immortal being, for life on earth and for life in heaven, by the communication to his soul of the revelation of God ; it remains only that we ascertain the method by which, and the persons by whom, this communication of divine knowledge is appointed to be made.

“ Teach them thy sons and thy sons’ sons.”
 “ Thou shalt teach them diligently unto thy children.” “ Ye shall teach them your children.”³⁸
 The knowledge of God, of His character, His ways, His revelation of Himself to us, His requirements, His promises, is to be perpetuated in the world, to be transmitted from one generation to another, by *parental* instrumentality. “ He commanded our forefathers to teach their children ; that their posterity might know it, and the children which were yet unborn ; to the intent

³⁷ 1 Pet. i. 4. Rev. xxi. 4. xxii. 3—5.

³⁸ Deut. iv. 9. vi. 7. xi. 19.

that, when they came up, they might show their children the same.”³⁹

And this transmission of Divine truth is to be made by them orally. It consists not in giving the Bible, with or without comment, to their children, and leaving them to gather from it for themselves lessons of life and godliness: the message of God to the world is a word, not a book, and the organ of its perpetuation is the tongue, not the pen. True it is, that the same love which spoke the message has also caused it to be written; so written, as that nothing essential shall have been omitted, nothing erroneous or fanciful appended. But the Gospel differs from the Law in nothing more than in this, that, whereas the one was a commandment written, the other was a word spoken; the one a condemning letter, written and engraven on stones, the other a quickening spirit, free and diffusive as the air we breathe, conveyed by the living to the living, full of grace and truth.⁴⁰ Nor was its original character altered by that gracious provision which guarded it from distortion and decay. Though the written word is the infallible witness of the word spoken, so that nothing shall henceforth be deemed necessary to salvation, but what is read therein or proved thereby;⁴¹ yet the peculiar character of the dispensation is not therefore lost;

³⁹ Psalm lxxviii. 5, 6.

⁴⁰ 2 Cor. iii. 6.

⁴¹ Art. vi.

the Gospel is a word still, and the living voice the appointed channel of its utterance. To it, therefore, may be applied, in a sense yet more distinctive than that in which it was originally written, the inspired direction of the lawgiver of Israel, “Ye shall lay up these my words in your heart, and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.”⁴² How glorious a picture of the parental office, as it came forth from the Creator’s hand, to be His witness, His prophet, His priest, upon earth! Alas! who has so understood and so fulfilled it?

It is added, that this oral communication of the knowledge of God must be accompanied by something which witnesses its sincerity. “These words which I command thee shall be in thine heart . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thine house and on thy gates . . . And thou shalt teach them diligently unto thy children.” Lodged in the heart, written upon the gates, taught to thy children. There must be no room for the suspicion that what is taught is not felt. The very atmosphere of thy house must be holi-

⁴² Deut. xi. 18, 19.

ness to the Lord.⁴³ Not so much by the energy of thy instructions, or by the frequency of thy set times of worship; but rather by the tone of thy common words, by the temper of thy daily spirit, by thy view of life, thy estimate of the world, thy use of God's bounties, thy patience under provocation, thy thankfulness in prosperity, thy economy of time, thy manifest expectation of eternity; let them see that thy lips and thy heart are at one, that thou believest, and therefore speakest.⁴⁴

But, alas! "the world has lost his youth,"⁴⁵ and God's order is no longer man's. We say not where the blame lies: we scarcely say that it lies anywhere. At least, it cannot be charged as a crime, in each individual instance, that the parent is no longer the instructor, the educator, of his children. "It cannot be," as our Lord said on another subject, "but that," in many instances, the father, and even the mother, must (thus far) forsake their children. The one—alas! in our crowded towns, too often the other also—must eat bread in the sweat of their brow; and their children, if *they* only may educate, must remain untaught and (what is worse) undisciplined. It is indeed a sad and a crying evil; but, so far as instruction is concerned, we see not that it could be obviated. Not only in the lower ranks of so-

⁴³ Zech. xiv. 20.

⁴⁴ 2 Cor. iv. 13.

⁴⁵ 2 Esdras xiv. 10.

ciety, but from the highest to the humblest, he who would earn the bread of industry for himself and for his family, must “rise up early and late take rest.” He has no time to teach. He has no time to watch the propensities, to subdue the self-will, to curb the unruly temper, to seize the moment of awakened interest, that he may turn it to account for God. And she who might do the latter cannot do the former. She who might educate cannot teach. She has not the necessary knowledge to prepare her sons for the business of an earthly calling. And she too has her hindrances, even in the accomplishment of that part of Education which might best fall to her management. Fatal hindrances, total and perpetual, in the case of many; hindrances, for which the cupidity of man, or the force of circumstances, may perhaps be blamed at will, but of which the result is, that even the mother, during a great part of each day, is separated from her children: she can neither teach nor educate: another must do both, or both must be left undone.

Hence the necessity for such institutions as that for which I address you to-day. Those children whom, by no fault of theirs, their father and their mother have been constrained, in this sense, to forsake, must seek elsewhere the culture of mind and soul. A sad necessity! Let us never speak, but with deep humility, of any substitute

for a parental education. It is a departure from God's order. "From the beginning it was not so." If we cannot trace the hand which has introduced this necessity, at least we must confess, in general terms, that "an enemy hath done this." We may rejoice in any expedient which shall modify or mitigate the evil; we may thank God for every instance in which the hand of Christian bounty is stretched forth to relieve the outcast, and prevent him (if so it may be) from "perishing for lack of knowledge." But who shall not view with something of fond regret the picture of that patriarchal age, in which the lips of parental love, rather than those of the stranger and the hireling, talked of God's words in the house and by the way, answered with the living voice the questionings of youthful devotion, and satisfied from the stores of personal recollection that curiosity which would know God?⁴⁶

But with the present is our concern. Not by chance, but by God's Providence, is our lot cast in a later generation: it is ours to seize its good, and to struggle with its evil. Therefore, when we find that the work of Education, if restricted to the parental office, will be left undone; instead of waiting till the stream of events shall flow backwards, and changes of which we see not an indication shall have restored society to a condi-

⁴⁶ Deut. vi. 20—25.

tion forfeited, if once, for ever ; we must set ourselves to consider how far, how best, that want can be supplied, which yet we know that nothing can supply perfectly. When children have ceased (in some senses) to be the children of a family, it is next best to this, that they be brought up as children of the State—of that Christian State which is the Church. So may what is lost in tenderness be gained in discipline, and what is sacrificed in innocence be compensated in virtue. Let “schoolmasters deliver them to laws.”⁴⁷ Let them learn, sometimes by painful experience, that there is even on earth a will above theirs, to which they must, if they will not, be subject. Let them feel,—and this too, sometimes, by painful experience,—that there is a society around them, as well as a power above them, and that that society must be considered, must be served, if it is to convey in return the blessings of sympathy and of help.

Happiest, perhaps, of all, if they knew it, are those in whom the advantages of school instruction are combined with the blessings of home education. For never let a parent imagine, that he can delegate altogether the office with which God has entrusted him, deputing all its duties,

⁴⁷ “ Lord, with what care hast Thou begirt us round !

“ Parents first season us : then schoolmasters

“ Deliver us to laws ; they send us bound

“ To rules of reason,” &c. &c.

Herbert's Poems : *Sin.*

and retaining only its endearments. God has charged him with his children, and God will call him to account. It matters not how perfect the discipline, how sound the instruction, by which the loss of parental education is compensated. These things cannot give that from which they essentially differ: something *else* they may give—something lofty and admirable, fruitful in practical talents and in manly virtues—but they cannot counterfeit a parent's love such as it ought to be, nor a parent's care, such as it ought to be, for the souls of his children. It is well, therefore, when the latter are not wholly exchanged for the former; when the influence of home is not wholly suspended, but remains, as it were, in the background, to exercise a softening and hallowing power over hearts no longer all its own.

It is time that I should bring my subject to its close. I have sought to show what Education is, and what it is not: to stir those to whom any share in that holy work is entrusted, to a due estimate of the task committed to them, and to place on its right foundation that work of charity for which I ask your bounty. Schools, of whatever size or order, for whomsoever designed, by whomsoever supported, are a substitute, required by the circumstances of society,—a legitimate, a necessary, but a humble and a partial substitute,—for that parental agency by which God has pro-

vided for the transmission of His truth. Yet, were it not for this expedient, our country would be a moral wilderness, and the darkness of a second heathenism would overspread all Christendom. Schools, such as this which craves your support, imperfect as may be their operation in comparison with the extent of the field in which they labour, are the leaven, the salt, the light, of our parishes. Who can estimate their value in the number of souls saved for which Christ died? Who can limit the more indirect results of their instrumentality, in the humanizing, if not transforming, influence which they carry into the hearts of families, and exert, in countless instances, upon the generation above that which is the immediate object of their agency?

My brethren, you are called to-day to assist in giving permanence to an institution which has hitherto had a temporary and precarious existence. Never until now has the School of this parish been more than a yearly pensioner upon the charity of its inhabitants. It has even rented its frail tenement, and might at any time have been displaced. Henceforth it will be invested with that character of permanent stability, which will make it, like this venerable and holy fabric, a link between the past and the future, connecting together generations the most remote and dissimilar by a bond of everlasting sympathy, even that sympathy which exists between the souls of

Christ's redeemed, yea, between the Church of the redeemed and the Lord of her redemption.

But this establishment of a parochial School in a home and habitation of its own,—necessary as it is, essential to the efficiency of its work, and to the maintenance of its proper character,—is an enterprise which involves expence. The liberality of those who are interested in its cause has already been large and generous. And yet, to complete the undertaking in a manner worthy of its design, a very considerable sum will, it is feared, be still required, for which the managers of the work can only throw themselves afresh upon the aid of those who would see it prosper.

Already, my brethren, we have reaped some fruit of our labour. It has been impossible to take any part in the proceedings connected with this object, without rejoicing in the manifestation of a spirit of courtesy, of kindness, of friendly co-operation, and of ready sympathy, such as cannot fail to bear an abundant harvest in our future relations with each other. It is well that an opportunity should be given for the exercise of such feelings. It is not well that we should live, year after year, at each other's very doors, and yet know and be known only as persons engrossed by diverse and sometimes conflicting interests, each going his own way and seeking his own ends, till the bell announces the final departure of one and of another, while the rest idly speculate for

an hour upon the will, the character, and the destiny. These things ought not so to be. Thankful may we be for any occasion which brings us into closer union as neighbours, as Christians, and as men. This school is yours; the common concern of rich and poor, of high and low; upon its welfare depends, in no slight degree, the welfare of our community: grudge not in its cause your alms, your sympathy, your time, your prayers: give liberally, again and yet again, in its behalf; give, and spare not; assured that every offering thus bestowed, in a spirit of faith and love, will carry a blessing with it, and leave a blessing behind it, advancing God's glory, and repaid tenfold into your bosom.

The foundations of the new building are laid deep in hope. I am not ashamed to remember, nor to remind you, of the occasion which first suggested the design. I am not ashamed to point to a tablet which will record, somewhere within those walls, the name of one whose education for heaven was completed and terminated in the very midst of his education for earth.⁴⁸ It is a goodly

⁴⁸ The design of erecting new National School-buildings in the Parish originated in the desire, on the part of his Masters and Schoolfellows, to perpetuate the memory of the Hon. A. F. H. Ashley, (second son of Lord Ashley,) who died at Harrow, on the 31st of May, 1849. The sum of five hundred pounds was collected with this object, and has now been transferred to the fund for the erection of the new Schools.

omen for the work in which we are engaged, that it was suggested and prompted by the safe transfer of a young disciple from the Church on earth to the Church in heaven. Surely it was no vain estimate of the value of that blameless character—still less, any foolish adulation of another, whose praise is in all the Churches—which sought to raise some monument, more lasting than marble, of a youth thus endowed, thus glorified, and to connect that monument with the promotion, amongst his poorer brethren, of the holy cause of Christian Education. We accept the omen. Not unto man, not unto man, but unto Thy name we give the praise. “And the glorious majesty of the Lord our God be upon us! Prosper Thou the work of our hands upon us! O prosper Thou our handywork!”

HARROW CHURCH,

May 11, 1851.

SERMON VIII.

THE SEPARATION OF LEVI.

SERMON VIII.¹

THE SEPARATION OF LEVI.

NUMBERS viii. 14.

Thus shalt thou separate the Levites from among the children of Israel ; and the Levites shall be mine.

THAT the Old Dispensation was in many respects typical of the New, can admit of no question. To say nothing of assertions of this truth, positive and reiterated, in the words of Christ and the writings of His Apostles ; to say nothing of a vein of allusion and of parallel, anticipative and retrospective, running through the whole volume of Revelation, and uniting its two portions by links not least real where least palpable ; we have one whole Epistle—wellnigh the most precious of all the legacies of Apostolical inspiration—of which it is the express purpose to trace this harmony, and to develop the deep meaning of that declaration of Divine wisdom, “ Had ye believed Moses, ye would have believed me ; for he wrote of me.”²

¹ This Sermon was preached in St. Paul's Cathedral, at the Festival of the Sons of the Clergy.

² John v. 46.

If we would read aright the language of the Levitical Dispensation; if we would discover, apart from all risk of misapprehension, how far, and in what respects, it was “a shadow of good things to come;”³ we must study it in the light of that Epistle. For there *is* a false as well as a true interpretation. There is an ingenuity, which is not wisdom. Carrying to our contemplation of the Law a preconceived notion of the Gospel, we may see in the former a singular congruity with the latter, and yet each may be shadowy or distorted, and the result, therefore, of their combination, illusion and error.

If, for example, within or without the pale of a Reformed Church, there should have arisen a view of the Christian ministry such as the disciples of the Gospel must for ever repudiate and abjure; an exaltation of its position and authority, which would amount to a forbidden “lordship over God’s heritage;”⁴ the ascription to an Evangelical priesthood, of a mysterious potency, a mediatorial function, an official sanctity, against which our Church, faithfully echoing her Lord’s warning, everywhere remonstrates and protests; it is obvious how ready a support the heresy might find in its own interpretation of the Mosaic ritual; how in the solemn isolation of the tribe of Levi, in the unapproachable and incommuni-

³ Heb. x. 1.

⁴ 1 Pet. v. 3.

cable dignity of the consecrated Aaron, it would see prefigured the sacerdotal order of a more perfect Dispensation ; a line of priests, exalted yet higher than the former by the superior glory of the altar at which they minister, of the mysteries which they conceal, of the sacrifice which they transubstantiate.

Yet how little could we recognize in such language the tone of the heavenly Gospel, as it speaks to us on the very same subjects in the Epistle to the Hebrews ! We see at once that there is a conflict between the two ; a variance, essential not nominal, irreconcilable as truth and error. It is the very object of that Epistle, to show that the Law is not perpetuated, but absorbed, in the Gospel ; its ordinances, not replaced, but fulfilled ; that the Levitical priesthood foreshadowed, not a higher order of human priests, but the one office of the one true Priest, who needs in its discharge no earthly temple, and can admit no human coadjutor ; who has offered, once for all, the one sufficient sacrifice, and ever lives to conduct, as the one true Mediator, the one availing intercession. Henceforth the sin of Korah will be, not more the intrusion of a self-sent preacher into the ranks of a legitimate ministry, than the invasion, by a self-exalting presbyter, of the office of the one High Priest. To him, above all other, when he would arrogate to himself the very humblest func-

tions of a mediator between God and man, will belong the terrible rebuke of that often perverted denunciation, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? and seek ye the PRIESTHOOD also?"⁵

Even that portion of the words just quoted which might suggest a parallel, if not between the Christian and the Aaronic priesthood, yet at least between the clerical and the Levitical office, will require, on a closer examination, some caution in its application. As the spirit and the language of the Gospel unquestionably restricts to our Lord Himself every attribute of the *sacerdotal* office; so I conceive that the whole body of His redeemed, whatever their particular functions in the world or in the Church, would most justly be represented as occupying now the position of the tribe of Levi. As the sons of Levi were said to have been accepted by the Lord in lieu of the firstborn of all the children of Israel; to be separated to the Lord, as the offering of Israel, to do the service of His tabernacle; to be given by Him as a gift to His High Priest, to be the attendants and inmates of His sanctuary;⁶ so are Christians now

⁵ Numbers xvi. 9, 10. ⁶ Numbers iii. 12. viii. 11, 19.

described as a kind of first-fruits of God's creatures, for whose manifestation the residue of creation is waiting, as it were, in the eagerness of a hope long deferred; a holy priesthood, offering up the spiritual sacrifices of praise and love; given by the Father to the Son, that they may behold His glory, and be with Him where He is.⁷ Nor is there, it may be affirmed, any passage in the New Testament, in which even the subordinate functions of a sacerdotal office are ascribed to the Christian presbytery, in any other sense than that in which they are shared with it by the humblest member of the flock to which it ministers.⁸

While, however, we admit that the primary application of the text, even in its allegorical meaning, points rather to the Church collectively, than to its ministers; that, as Aaron foreshadowed Christ only, so Levi prefigured the whole body of Christ's redeemed; it will be quite manifest that there *is* a sense in which the other parallel also may safely be drawn, and the clerical order be said, with perfect accuracy, to be separated from among the children of our Israel, to be peculiarly and preeminently the Lord's. Such is the consideration which I would now urge upon

⁷ James i. 18. Rom. viii. 19. 1 Pet. ii. 5. John xvii. 6, 24.

⁸ Compare Rom. xii. 1. Heb. x. 19, 20. xiii. 15, 16. 1 Pet. ii. 5, 9. Rev. i. 6. v. 10. xx. 6.

you, as a foundation for that appeal to your Christian sympathy, to which, in compliance with the pious custom of many generations, you are to-day assembled to respond.

We need not stay to prove, what none, I suppose, will here question, that there is a permanent necessity, and a divine authority, for the existence of the ministerial office. Christ, it is written, “when He ascended up on high, gave gifts unto men.” And what gifts? “He gave some as apostles; and some as prophets; and some as evangelists; and some as pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to the unity of the faith and of the knowledge of the Son of God, even to a perfect man, even to the measure of the stature of the fulness of Christ.”⁹ If some of these offices were, as we believe, occasional and temporary, others were as obviously designed to be perpetual. The nature of the work, and the object of the institution, alike prove this. The one, the edification (the building up) of a fabric composed of the men of successive generations; the other, a perfection unquestionably not yet realized, a stature and a unity of which we see as yet scarcely the prognostic. Still, therefore, must the ministry of the Word ply its patient and often

⁹ Eph. iv. 8—13.

thankless labour ; still, week by week, must the living voice awaken in our congregations the conviction of sin, of righteousness, and of judgment ; still must the feet that bear the glad tidings pursue the fugitive and the outcast into the haunts and habitations of darkness ; still must the vicissitudes of life, its joys alike and sorrows, be consecrated, in their turn, by the benediction or the solace of the sanctuary ; still must the young be tended, the poor cherished, the prisoner visited, the sick and the dying sought out and comforted, not by the precarious efforts of an accidental charity, but by those whose office it is, and who for its discharge must give account.

Yet, though the clerical office is manifestly both needed and authorized, it is certainly conceivable that it might be exercised without an entire abstraction from the ordinary occupations of life. If Apostles, with a world for their province, could labour with their own hands as tent-makers or as fishermen ; why should they whose duties are both limited and stationary, constitute a privileged class, to be maintained without worldly labour ? Doubtless, St. Paul asserted the *right* of those who preach the Gospel, to live of the Gospel ;¹⁰ but is it wise that that right should be uniformly exercised, considering that St. Paul himself, certainly in no spirit of caprice or of false

¹⁰ 1 Cor. ix. 14.

pride, chose to forego it? If *he* felt that he stood on higher ground in the discharge of his ministry, while he laid himself under no obligation to those amongst whom he laboured; may it not be argued, that at least we diminish the influence of the pastoral office, by making it (as the world, however incorrectly, will assert) a pensioner upon the public bounty?

My brethren, we are far from disparaging the wisdom of our great human example in the course which he thus pursued. We can imagine great advantages resulting from the complete intermixture of a Christian presbytery with the flock over which the Holy Ghost has made them overseers.¹¹ We see no such contamination in the business of an earthly calling, as should render it a disqualification for the exercise of that ministry, which seeks, not to take men out of the world, but to sanctify them in it. We believe that a Christian minister cannot be too intimately conversant—even if it were by his own experience—with the minutest difficulties and trials which beset the earthly life of man. We doubt not that the practice of a profession or a handicraft is apt to inspire a man with a healthy and masculine energy, which would be of incalculable value in the pulpit and in the school, in the cottage visit and by the dying bed. We are certain that more than half the effect of

¹¹ Acts xx. 28.

our clerical ministrations is defeated and neutralized by our ignorance of the tone and the feelings of men battling in the hard and dusty world. We sympathize, therefore, in the wish that the barrier between the clerical and any other professions were less rigid and solid than it is. And we could heartily pray that the time may come when our Church shall find some large and legitimate field of labour for those who would offer to her service the spare hours of that earthly business which they have already consecrated entire, in heart and spirit, to her Lord and theirs.

But no amount of concession to a feeling so just and natural could ever merge the clerical body altogether in the ocean of other professions. Some occupations are too humble to leave those engaged in them any access to the higher orders of society : yet even with these last the ministry has to do ; even for them we must give account. Other callings, though not open to *this* objection, are obviously too exciting and too engrossing to be compatible with the efficient discharge of duties which make the largest demand upon the wisdom and the energy of man. But, above all, however light the toils of the ministerial office under other circumstances and in other days, *now*, at all events, amidst an overflowing population, and with no adequate means of efficient subdivision, they are such as to engross the time,

and overtask the strength, of all the labourers engaged in their discharge, and to necessitate the perpetuation, in this sense, of the injunction of the text, “Thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.”

Suffer, my brethren, one who has himself known from his childhood the secrets of a ministerial home, to revive for a moment the indelible impressions of that devoted life:—the morning hours spent in the self-denying labours of parental education; noon and afternoon, in the various toils of parochial visitation; evening, till a late midnight, in the painful researches and deep meditations of a theology fruitful in power and in love and in a sound mind; interruptions, wearisome and exhausting, perpetually delaying business and destroying repose; yet, amidst all, the intellect ever occupied with truth, the heart ever communing with the unseen; life at length sacrificed, in the full vigour of manhood, to exertions unrelaxing yet untiring—indeed, indeed, a labourer like this—there were such then, there are such now—a labourer like this is worthy of his hire!

If the clergy are thus necessarily a distinct body, it follows that as such they must be *maintained*. The only alternative is, that none but the affluent, or at least the independent, can enter Christ's ministry. An alternative, on which no

one will for a moment dwell, who knows the disproportion, even as it is, between the abundance of the harvest and the number of the labourers, or who reflects upon the services rendered in all times to the Church and to her Lord by men whose only support was the wages she gave, and which they, in life and in death, repaid tenfold into her bosom.

But that maintenance which repays the labour of the ministry must, on the whole, be *scanty*. We would not have it otherwise. A Church which would plant itself deep in the heart of a nation, must be by comparison a *poor* Church. Exceptions to this principle must be few: let them only "prove the rule." They must be sufficiently few to offer but little inducement to an ambitious and mercenary spirit. Let a man feel that, if he devotes himself to the work of the ministry, he will very probably be a poorer man than if he did not. It is often so, we cannot hesitate to believe, in our own Church. Men who might have risen, in another profession, to the highest wealth and honour, have yet preferred to live poor and to die unknown, in the dull monotony of an unwholesome village, if they might but name to others the name of Christ, and win souls for Him. Such men are the salt of our Church, the "chariot and horsemen" of our Israel.¹² Evil would be the re-

¹² 2 Kings ii. 12. xiii. 14.

sult, if the rule and the exception could be interchanged ; if wealth were usual, poverty rare, amongst the ministers of the Word and Sacraments. But, if we *acquiesce* in the fact, let it not therefore be forgotten ; least of all, by those for whose sakes it is so.

Again, that maintenance, which is thus generally scanty, must in many cases be actually *insufficient*. There is an inequality in the division. That sum which, by an exact apportionment, might have furnished all with a tolerable competency, is so variously distributed, that one has more than enough, another less. It is so in all departments of life ; and the inequality is no injustice. But it presses heavily on the inferior, and makes a large demand upon faith and patience. In addition to the inequality of the distribution, there is, further, an inequality in the need. One man is alone in the world ; another has many claimants, dearer than life, upon the proceeds of his industry. And often the inequality of the distribution, instead of rectifying, aggravates still further the inequality of the demand. He who needs most receives least. Thus there are those, even among the most devoted and the most refined of the parochial clergy, to whom life itself is one unvaried scene of hopeless difficulty, the more insupportable because it must be concealed.

Even this deficient maintenance is, in most

cases, *precarious* also. It must depend, not upon life only, but upon health ; upon the ability to labour. It is true, this is a hardship to which other professions also are exposed. But in what other profession can we imagine so large a proportion of its most laborious members, unable, from the scantiness of their present emoluments, and the heavy demands made upon their charity, to secure any provision against the day of adversity ? Where the utmost economy, in the fulness of health and vigour, can effect nothing more than the freedom from immediate embarrassment, what shall be the future ? How dark, how dismaying ! Must not the gloom of that prospect hang heavily upon the present ? Must not the apprehension of evil hasten its approach ? Who shall wonder, if he hears, in such a case, of a premature decay—of health impaired, spirits broken, work by necessity abandoned, destitution, not impending, but come ?

Sweet indeed and reviving, in that day of darkness, must be the announcement to such a sufferer, that a vast concourse had assembled, in one of the most magnificent of earthly temples, to feel, and to pray, and to give, in behalf of woes like his ! Surely it must sound, in ears long unused to the voice of comfort, as a revelation of the sympathy, not of man, but of God ; an echo upon earth of that inspired promise, over which faith

had fondly hung till it could hope no longer—
“ Yet saw I never the righteous forsaken, nor his
seed begging their bread ! ” ¹³

But at last the earthly stay *must* be broken. Always precarious, the wages of the ministry must at length be *withdrawn*. The good fight has been fought, the course is finished. The hand of death is upon the husband and the father ; the pastoral tongue is silenced, the beneficent hand closed. Who can tell the awfulness of that hour, even to one who has no earthly care to trouble it ? But *here* the reflection cannot wholly be suppressed, that the stroke which is to make children fatherless, and a wife a widow, is to rob them also of the very means of life, and heap destitution upon desolation. Even then faith may triumph ; or the nothingness of earth may be seen already in the light of heaven. He may die in peace, who has lived in patience. But shall not others feel—his neighbours, his flock, his country—that that labourer is *still* worthy of his hire ? that, so long as one of his survives, his claim upon the militant Church is not cancelled by his transfer to the Church triumphant ? that that man’s widow must not want because she sorrows ; that that man’s children—still his, in the sight of One “ who quickeneth the dead ” ¹⁴—must not be left to beg ; they must be “ visited in their affliction ” by

¹³ Psalm xxxvii. 25.

¹⁴ Rom. iv. 17.

the charity of a “ pure religion ; ”¹⁵ — the Father of the fatherless, the God of the widow, shall accept it as His offering, when their cause is pleaded in His holy habitation.¹⁶

Shall it be said, that such charity fosters in the living a spirit of improvidence? that, depending upon it in prospect, a man will omit to provide for his own? My brethren, such an argument is as shallow as it is cold-hearted. For who can reckon beforehand upon aid so precarious? or who will depend by choice upon aid so restricted? For one case relieved, ten must ever be disregarded: nor can the relief, when secured, be such as to supersede other support. Though to the really indigent it be as life from the dead, it is not such as to tempt in prospect the cupidity of the reckless. So it ought to be. It is safer that the aid should be wide, than that it should be large. It is well too, that the *causes* of the distress should be ascertained, and those first aided whose need is best explained. But *this* we assert, without fear of contradiction — that there are, among the sixteen thousand families of the English clergy, cases of distress in which no blame whatever can be imputed; cases, in which no exertion of human prudence could have averted the stroke of Divine Providence; and that, were it otherwise — were it possible, by a suspicious scru-

¹⁵ James i. 27.¹⁶ Psalm lxviii. 5.

tiny, to discover that, in certain instances, frugality or forethought had been less than perfect—even then the spirit of love will not be extreme to visit upon the children those faults or negligences of a father, for which already, in countless ways, they are suffering and to suffer.

Alas! the demand, always audible, is now importunate. Every influence affecting, on this subject, either individual feeling or national legislation, tends towards the multiplication of a necessitous clergy. The call for increased ministrations is clamorous and irresistible; the fields are white for harvest, and the labourers must be found. But from what source can the requisite wages be adequately supplied? The days are gone—for the present, perhaps for ever—when the claims of a Church could be enforced upon a Nation. Individual liberality, generous though it be in our days, and illustrated by splendid examples—examples not least splendid where most concealed—is commonly local, partial, desultory. What remains, but that the existing funds be made available, by division and subdivision, for the support, in decent indigence, of a yet more numerous, yet more laborious, yet more devoted ministry? But, if so, if these are to “labour in the very fire,” for a pittance less than inadequate *now*, what is to become of them when strength fails or death approaches? You, my brethren,

you—for whose country they are labouring—for her tranquillity, for her morality, for her Christianity—you, you must help them! Yours must be the hand which God stretches forth to fulfil to them His own promise, “Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.”¹⁷

Ours is the age, this the year, of vast and magnificent combinations. To an assembled world you are now displaying the achievements of an unexampled industry, the wonders of an unparalleled civilization—let me add, the blessings of a Divine, an inexhaustible bounty. But I question whether, amidst all the glories of your national strength and skill and prosperity, you have one spectacle to show, more really worthy of the admiration of a universe, than this legacy of bygone generations; this Institution, which records amongst its advocates, through the annals of two centuries, names the most honoured in the history and the theology of England; this Institution, which protests, by deeds, not words, against the selfishness and the avarice and the ungodliness of man, consecrates to God’s glory the resistless strength of human combination, and kindles every year a thousand hearths with the glow of thankfulness and praise. O let not the association of charity be utterly outdone by the associ-

¹⁷ Jerem. xlix. 11.

ation of labour or of luxury ! Let not the treasury of God be empty, because the treasury of man is full ! Let it not be said, that England has refused, for *one* day, to the call of mercy, a moiety of that sum which she lavishes *every* day upon the indulgence of a curiosity however innocent, however laudable ! There is no competition, however, no contrariety, between the two. Both may subserve God's glory ; both shall turn to His praise. But the one perisheth, and the other endureth. " In one hour," it is written, " so great riches shall come to nought." ¹⁸ And it is written again, " Charity NEVER faileth." ¹⁹ " These things ought ye to have done, and not to leave the other undone."

Remember only—I will add no more—remember only, that upon the liberality of this hour depends, for a hundred souls, the comfort or the wretchedness of a year. O what will it cost you — what will it cost you — thus to gladden hearts that have none to help them ? But, *if* it cost you something ; if your bounty this day impose upon you the necessity of some future sacrifice ; O think, as you forego the fleeting pleasure which you have renounced for charity, think that, not pleasure only, but life, has been carried into some humble home by your self-denial ; think, that God, if not

¹⁸ Rev. xviii. 17.

¹⁹ 1 Cor. xiii. 8.

man, has seen and blessed your deed ; and that every offering thus offered, in a spirit of faith and love, is lent, not lost—hereafter, if not here, to be paid you again !

ST. PAUL'S CATHEDRAL,

May 15, 1851.

SERMON IX.

CONFIRMATION: ITS DOCTRINE AND
BLESSING.

SERMON IX.¹

CONFIRMATION : ITS DOCTRINE AND BLESSING.

GEN. xlviii. 15, 16.

*God, before whom my father Abraham and Isaac did walk,
the God which fed me all my life long unto this day, the
Angel that redeemed me from all evil, bless the lads.*

THE day is now close at hand, to which our thoughts have been so long directed ; a day affecting more than one fourth part of our whole number directly and personally—our *whole* body deeply, if less obviously. I make no apology for regarding this matter as the business of my present Sermon : for, even of those not immediately concerned in the service of Tuesday next, many have to remember a similar day when they too stood in like manner before the Lord, and declared themselves for life His servants:—and shall not these look back now with awakened anxiety over memory's record of the two years, or the four years, which have since elapsed, and find in that retrospect cause for the most profitable reflections, confessions, thanksgivings, resolutions, and

¹ Preached on the Sunday preceding a Confirmation held in the Chapel of Harrow School, on the 3rd of June, 1851.

prayers? while the rest, too young to be interested now either as candidates or as penitents, may yet see in this service the open door towards which they too are hastening, the starting point of a future life of their own, on which their *present* life must tell heavily for good or for evil—nay, the repetition of vows which are already upon them, the avowal of responsibilities, by themselves (in God's sight) already incurred.

To those, however, to whom I more immediately address myself now, the day so near in prospect is one of momentous importance. Their preparation for that day is almost ended. God only knows what thoughts and prayers it has cost each of them; what may be the depth of their convictions, the sincerity of their professions, the earnestness of their resolutions. God knows this—we cannot. We can only instruct, warn, remonstrate, beseech, and then pray for them. They must do the rest. He who has done what man can do towards impressing the truth upon your consciences, must then carry back his report to God, and wait for His blessing who alone can touch the heart.

Yet reflect now, in a more summary and comprehensive retrospect, upon that discipline in Divine Revelation to which you have lately been subjected. Look back upon the explanations you have received of the nature and the grounds of

that demand which is now made upon you. Consider whether the service to which you are invited is a reasonable service—whether it has been shown to be so—whether it is one which the understanding approves, to which the conscience responds.

You have been reminded of certain transactions which have already passed between yourselves and God: of an ordinance divinely instituted, in which He has already taken you out of a world of heathenism and of mere nature, and made you His own: of the circumstances under which this occurred—you an unconscious infant—your will anticipated, not exercised—your acceptance conditional—dependent on certain volitions and convictions which at the time were not, could not be, yours, but which, when they can, must be made your own if you would ever reach heaven. You have heard that we have reason to believe that it was Christ's will that the ordinance of Baptism, like the earlier sacrament² of Circumcision, should be thus administered; that He did not design to narrow the pale of His covenant beyond the example of one more rigid and exclusive; but that, as children were included under the Patriarchal and Mosaic Dispensations, so does Christ welcome them within the fold and sanctuary of His Church.³

² Rom. iv. 11.

³ A conclusion supported by fair inference from many passages of Scripture (for example, Mark x. 13—16. Acts ii. 39.

You have been taught that a certain ordinance exists within the Church of your fathers—an ordinance either continued or imitated from the practice of the Apostles⁴—adapted with the truest wisdom to the case which is commonest amongst us, that of persons baptized in the unconsciousness of infancy, and nurtured, from that day to this,

xvi. 15, 33. 1 Cor. i. 16. vii. 14.); by the absence of *controversies* on the subject in ancient times; by the presupposition of the *practice*, even in discussions (extremely rare) of its *propriety*; by the absence of any mention of a *congregation* of Antipædobaptists until the eleventh century; &c. &c. See a most candid synopsis of the question in Hey's Lectures, Book iv. Art. xxxvii. Sect. 14.

⁴ Compare Acts viii. 14—17. xix. 5, 6. Heb. vi. 2. "Upon whom (after the *example* of thy holy Apostles) we have now laid our hands" (*Confirmation Service*). The word "*example*" might indicate either the *continuation*, or the *imitation* (by the exercise of a right claimed for the Church in the twentieth Article), of an Apostolical custom. The question between the two views will depend upon such enquiries as these: whether it was an *invariable* ceremony in Apostolical times; whether it was inseparably connected with *miraculous* gifts of the Spirit, or embraced also (as we might infer from a comparison of Eph. i. 13, 14, &c. with Acts xix. 5, 6.) the ordinary spiritual graces; whether it can be traced back, in an *uninterrupted* course of evidence or fair inference, to the times of the Apostles; &c. &c. In the very highest views of the ordinance, sometimes put forward, it is difficult to recognize any adequate distinction between it and a "*sacrament*." There is, in such statements, "an outward visible sign" annexed to an "inward spiritual grace;" and the difference between an ordinance of Christ Himself, and an ordinance of Christ's Apostles inspired by Christ's Spirit, is one, we might suppose, less than essential.

without enquiry on the part of others, and without choice on their own, amidst the hopes and the privileges of a Christian community. It is fit that this state of unchallenged but often unreflecting and unmeaning profession, should have a fixed and a formal termination. The Church itself would lose its vitality, if nothing more were required of its members than a tacit and barren assent to an unrealized creed and worship. Nor could the transition from a faith of acquiescence to a faith of conviction be more properly marked or more hopefully assisted, than by a service which meets the children of the faithful on the very threshold of opening manhood, and requires them to choose, once for all, whom they will serve, after first submitting themselves to that instruction which places the alternative fairly before them, and gives them a reason for refusing the evil and choosing the good.

After this explanation of the occasion and the propriety of the approaching rite, you have been led further to study the benefits which it proposes to you, and the mind which it presupposes.

Its benefits. First, the declaration of God's blessing ; of His favour resting upon you, not as upon the *world* only of His created, not as upon the *Church* only of His redeemed, but upon your own person ; of that blessing which comprises in itself

all happiness and all safety, both in this world and in that which is to come.⁵ And secondly, the outpouring upon you of the Holy Spirit of God, in all His offices of love and strength and comfort ; not once for all, as if we were speaking of some material gift, or of some magical charm, but rather as the commencement, the marked and definite commencement, of that personal operation of God, of that vital and vivifying agency of an unseen but present Spirit, which is the distinctive seal of God's chosen, the earnest and foretaste of an eternal inheritance.⁶

And next, as to the mind presupposed in those who come to the ordinance of Confirmation ; that it is a mind penitent and believing ; a mind conscious of guilt and sin and weakness ; a mind, no longer careless, no longer ignorant, no longer vague and vacillating, but which has calmly reviewed its history, its position, its destiny, and sees one way, which it resolutely chooses, of es-

⁵ " Upon whom . . . we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them."—*Confirmation Service*.

⁶ " Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter ; and daily increase in them Thy manifold gifts of grace," &c. " That he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more," &c. " Let Thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of Thy Word," &c.—*Confirmation Service*.

caping hell and winning heaven: Hence, in seeking to appropriate now the blessings which God offers, you bind yourselves also, with a ready will, to renounce, and to believe, and to do, as God directs.⁷

You have learned⁸ that there are three great enemies of God in the heart of man ; three main departments of evil influence and evil tendency ; against all of which He requires you to wage henceforth a patient but an earnest warfare. There is the devil—with his restless importunity and his malicious subtlety ; tempting you to those thoughts and habits which are emphatically called his works—sins of pride, and discontent, and envy, and hatred, and unbelief, and falsehood, and solicitation of others to sin.⁹ There is the world—with its peculiar “wickedness,” the forgetfulness of God ; its “vanities,” ascribing importance to trifles, permanence to the transitory ; and tempting you to follow it, for your short day, in its pursuit of honour or of pleasure, in its unchristian maxims and

⁷ “Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow, that was made in your name at your Baptism,” &c.—*Confirmation Service*.

⁸ “First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.”—*Catechism*.

⁹ See, for example, Gen. iii. 1—5. John viii. 44. 1 Tim. ii. 6. 1 Pet. v. 8. 1 John iii. 12. Rev. xii. 9, 10, &c. &c.

principles, in its practical, even where dissembled, infidelity.¹⁰ And there is the flesh—that enemy which, where others slay their thousands, slays its ten thousands; the body, with its passions and lusts, its enervating sloth and poisonous sensuality: and this too is not subject to the law of God, but must be led captive by His power, and subjugated by His Spirit to the renewed and quickened will. All these are the Christian's enemies: and the first step towards heaven is the learning so to regard them. All these you renounce, because God has begun to teach you, and you to receive His teaching. You renounce them, not because you are ignorant of their strength and malignity, but because you know it; not because you imagine that you either are, or can on earth become, insensible to their power and presence, but because you believe in the *superior* power of Christ,

¹⁰ The "world" is "the present state of things" (ὁ αἰὼν, ὁ νῦν αἰὼν, ὁ αἰὼν τοῦ κόσμου τούτου, κ.τ.λ.), as opposed to the future, the invisible, state (ὁ αἰὼν ὁ μέλλων, ὁ αἰὼν ἐκείνος, ὁ ἐνεστὼς, ὁ ἐρχόμενος, κ.τ.λ.). It is "wicked," as tending to forgetfulness of God and His truth and demands. The "poms and vanity" of this wicked world are all those things which *cause* this forgetfulness of God—whether riches, pleasure, or honour. To be "conformed" to this world, is, to live as those who *belong* to the present state of things, and to no other. To "renounce" the world, is, to declare and to show that we do *not* regard the present state of things as our home or our rest, but "desire a better country, that is, an heavenly," and have already another and an independent rule of principle, pursuit, and action.

and know that its aid is pledged to all who trust in Him. You *renounce* them ; not promising (for you dare not) to sin no more, but declaring that your deliberate will is, to “count them your enemies ;”¹¹ your resolution, to seek always that help from above which is perfected in human weakness.

You have been taught, again,¹² that God, your God, has not left Himself without witness upon the earth which He created. “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made ; even His eternal power and Godhead.”¹³ But more than this—He has *spoken* ; spoken, first by His Prophets under the Old Covenant ; spoken to us in these last days by His Son.¹⁴ Then, if this be so, what He has spoken must be true ; what He has interposed Himself to reveal must be important ; it must be a duty to listen and to believe. Proofs indeed we must have—proofs He has given—of the origin of that which professes to be revealed. But, when its origin has been established, then the only temper which can befit us in the study of His disclosures must be that of docility and of obedience. And he who comes forward now to profess himself Christ’s servant

¹¹ Psalm cxxxix. 22.

¹² “Secondly, that I should believe all the Articles of the Christian Faith.”—*Catechism*.

¹³ Rom. i. 20.

¹⁴ Heb. i. 1, 2.

has studied that Revelation, and received it into his heart. He is struck in it with this peculiarity—that it is a revelation, not of dogmas, but of Persons ;¹⁵ of Persons interested in his behalf, Persons working or suffering for his salvation, Persons pledged by their very names to befriend, to succour, to love, to keep him, Persons described under the attractive and endearing titles of his Father, his Redeemer, and his Comforter. He believes this Revelation. Not as a matter of assent merely to a set of abstract propositions, but as an act of allegiance to a living Lord, whose record of Himself, mysterious though it be in so far as the logical reconciliation of its various parts is concerned, is yet as harmonious in its tone as it is practical in its consequences. You have felt, all of you, as you have listened of late to the details of the Christian Revelation, how great is the risk, yet how awful the delusion, of believing without feeling; of calling God your Father, Christ your Saviour, the Holy Spirit your Sanctifier, without any corresponding emotions or any consequent acts. You have felt that indeed the faith which you are about to profess in Confirmation must be a real not a nominal principle, prompting daily

¹⁵ “ First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.”—*Catechism*.

application to each one of the Holy Persons in His distinctive character, and animating a life of daily obedience by the comfort and the strength of a superhuman communion.

You have learned, therefore, in the next place,¹⁶ to connect faith with love, revelation with duty, principle with practice. You have entered, I trust, fully into the conception of a Divine Law; a will and a rule for your guidance; a will and a rule which is binding upon you, and which yet, however galling and cramping to the soul that frets under its constraint, is made by the gentle persuasion of a spirit of love a light burden, an easy yoke. Still you are conscious that you *need* the thought of duty; that you can never safely dispense with the frequent recurrence to definite instances and tests of obedience; and you are thankful not to be left to frame for yourselves your conceptions of right and wrong, even with a general desire to please God, and a sense of His love to stir you to His service. You have been carried to the contemplation of God's moral Law, as given to Israel, as interpreted by Christ. That Law, which in its original form and first meaning was little more than the elements or alphabet of Divine morality, becomes, when its spiritual cha-

¹⁶ And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."—*Catechism.*

racter is discerned and exhibited by a greater than Moses,¹⁷ a comprehensive summary of Christian duty, suggesting every possible variety of offices towards God and man, from that love of God, with heart and mind and soul and strength, which is the spring of all else, down to that labour in the particular business of an earthly calling, by which the avenues to every possible breach of the last commandment are finally closed and guarded.¹⁸

But then it is—when these demands have been made upon a strength which you know to be weakness—when the chart of God's requirements has been spread open before you, and you have trembled as you compared them one by one with the power of that will to which they appeal for their performance—then it is that the accents of the Gospel begin to blend sweetly with the sterner trumpet-call of Sinai, and the voice of parental admonition, “speaking to you as to children,”¹⁹ reminds you of an inability which may be strengthened from above, of a “special grace” which must be sought by “diligent prayer,” and of a prayer

¹⁷ See Matt. v. 17—48.

¹⁸ The interpretation of the tenth commandment is, “Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.”—*Catechism*.

¹⁹ “My good child, know this, that thou art not able to do these things of thyself,” &c.—*Catechism*.

framed for your use by Him through whom it is offered. How sweet a pledge, in itself, of a willingness to hear! Assuredly He who has not only proved His love by death, but taught us also the very words with which we may enter into the holiest by His blood,²⁰ will never close his ear against the supplication which He has prompted, never refuse His answer to those who come unto God by Him. You have been instructed, step by step, in the petitions of that Prayer. You have seen by what name God would have us to know Him—"Our Father." You have heard the Spirit of adoption breathing in those first desires which would else have been appropriated to self, "Thy name"—"Thy kingdom"—"Thy will." And you must have felt, as you heard them, how sure a pledge they contain of the willingness of God to give all that we need; of the perfect security with which we may tarry as we will in other and higher thoughts when we kneel before Him, seeing that he who thinks more of God's glory than of his own necessities, will assuredly find the latter also abundantly supplied—even as it is written, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."²¹ And you must have been touched also by the brevity and the simplicity and the undoubting confidence of those three re-

²⁰ Heb. x. 19.

²¹ Matt. vi. 33.

maining petitions, in which we ask for this day's bread—sufficient unto the day its good as its evil;²² for the pardon of all sin, even as *we* pardon; for deliverance from all real evil—yea, from the three real evils, sin, and Satan, and everlasting death.²³ You have learned many lessons, from this one perfect example, as to the spirit and the subjects of your own prayers. Use not vain repetitions. Your Father knoweth what ye have need of, before ye ask Him. Ask in faith, nothing wavering. Ask as a child; a child already; a child helpless, dependent, owned, beloved. Ask often, ask earnestly; but ask confidingly, and ask confidently.

Once more, you have been taught that, as there is one ordinance by which Christ opens the fold of His Church; an ordinance simple in its form, wide in its compass, gracious in its terms, bountiful in its blessings; so there is yet one other rite, also ordained by Christ Himself, also material in its symbols, also significant of a real efficacy, also open “without money and without price” to all who thirst for salvation; an ordinance, which is not only the badge of Christian fellowship, but also a commemoration of Christ in His death, and in His life after death; an oc-

²² Matt. vi. 34.

²³ “And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.”—*Catechism*.

casion, however often afforded, of actual communion with Him and participation of Him in the heart by faith; an ordinance, for which every Christian will give continual thanks, and in the use of which he draws nigh personally to his Lord for the strengthening and refreshing of his soul. You have learned that, from this time forth, to the very end of your life, it will be your duty and your happiness thus to approach Christ in the reception of His Supper. “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.”²⁴ Till He come: therefore still as in the first days of the Church—to the end, even as now. See that ye refuse not Him that speaketh. O who shall meet his Lord in peace when He cometh, who has done despite throughout life to His last bequest to His people, and refused to show forth that death, that resurrection, that life, on which his every hope hangs?

When the eye has thus ranged over wide fields of Christian doctrine, and is beginning to lose itself in the extent and variety of the prospect, it is refreshing to be bidden to fix it, in calm contemplation, on one little spot of peculiar beauty, concentrating there all our attention, and yet without losing the consciousness of that glorious expanse which surrounds it. Thus let it be now. We have seen what Confirmation is, in its origin, in

²⁴ 1 Cor. xi. 26.

its promises, in its conditions ; now let us regard it in its very simplest aspect—in the sign which it employs, as interpreted by the context of the words before us.

The sign of Confirmation is the laying on of hands. And the imposition of hands is an act of blessing. And the act of blessing is, in other words, the declaration of God's love as resting on the head thus hallowed.

“ Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them And Joseph took them both, Ephraim in his right hand and Manasseh in his left hand and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head . . . and his left hand upon Manasseh's head. . . . And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel that redeemed me from all evil, bless the lads : and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.”²⁵

My brethren, let this be your view of the ap-

²⁵ Gen. xlix. 8—16.

proaching service. The hand laid upon your head represents the hand of Christ. It declares to you, by a speaking sign, that Christ loves you ; that God accepts you through His Son ; that upon your soul rests that approving smile which is life and peace. Be not confounded *then* by a multitude of distracting thoughts. Let your meditations *beforehand* be deep and solemn. Fear lest you stand before God with a lie in your right hand. Fear lest you be influenced by the fear of man or the love of man, by the power of custom, or the wish of others, or the dread of singularity, in coming forth before the all-seeing God to utter vows which you scarcely *mean* to pay. Fear lest your convictions be shallow, your resolutions feeble and transitory, your prayers now prompted by excitement rather than by a spirit of truth and soberness. Fear lest, when all is over, and the promise *should* be performed, and the apparent “putting away of childish things” should be followed by the manifestation every day of a “spirit of power and of love and of a sound mind,” you should wax faint and weary, relax your short-lived endeavours, and at last in time of temptation fall away. Yes : you have matter for thought, for anxiety, for godly fear. “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God : for God is in heaven, and thou upon earth : there-

fore let thy words be few." "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."²⁶

But still, when the resolution is finally formed ; when the day comes, and you stand forth self-confessed as an enlisted soldier of the cross of Christ ; then think—for *you* it will be no idle dream—that there you kneel at Christ's feet, that you have seen Him face to face, that you have said to Him, "Lord, what wilt thou have me to do?" and He has answered, "It shall be told thee what thou must do."²⁷ Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye would turn to the right hand, or to the left.²⁸ Day by day shall my Spirit be with thee, leading thee into all truth, and keeping thee from all evil. "Be thou faithful unto death, and I will give thee a crown of life."²⁹

And remember then, from that day forth, remember the day that thou thus stoodest before the Lord thy God,³⁰ not in Horeb, before a mount "that might be touched and that burned with fire," but in the Church and the city of the living God ;³¹ remember that thou art His, and He is thine ; remember that He has blessed thee, and laid His hand upon thee, and given thee a new right to address Him henceforward in the words of per-

²⁶ Eccles. v. 2, 5.

²⁷ Acts ix. 6.

²⁸ Isaiah xxx. 21.

²⁹ Rev. ii. 10.

³⁰ Deut. iv. 10.

³¹ Heb. xii. 18, 22.

sonal and appropriating affiance, "I am Thine : O save me."³²

Already does He attract you to Himself by the concurrent testimony of the experience of many generations. "Look at the generations of old, and see : did ever any trust in the Lord, and was confounded ? or did any abide in His fear, and was forsaken ? or whom did He ever despise, that called upon Him ?"³³ But to how many amongst you may the voice which attests God's mercy sound yet more touchingly in your ears, and the life of a father become the argument which constrains the devotion of the son. The service of God is no new, no untried thing ; no mere experiment, which may with almost equal likelihood succeed or fail in its object : the God who speaks to you is the God of your fathers ; the same God before whom they have walked ; the source of all their happiness, the stay of all their hopes ; the God who fed them all their life long, the Angel of their covenant, who has redeemed them from all evil, and who, when flesh and heart faileth, shall be still the strength of their heart, and their portion for ever.³⁴

Brethren, you can be sheltered no longer under the wing of that derived and relative holiness, of which St. Paul spoke, when he called the children of the faithful already (in some sense) sacred to the

³² Psalm cxix. 94.

³³ Eccclus. ii. 10.

³⁴ Psalm lxxiii. 26.

Lord.³⁵ The time is now come, when you must take your fathers' God for your own God, or depart from Him utterly. Is your choice made? Is this service to be the beginning of a Christian manhood, or is it to be in the sight of God a solemn mockery? Is the hand of Divine benediction to be to you an unmeaning, because undiscerned, emblem—or is it to be a token full of grace and life, because sought, expected, interpreted, embraced, cherished?

O pray—*that* you can still do—that this ordinance, which can come but once to any man, may not be wasted upon you; that this call to newness of life, which can never again reach you so audibly, may be listened to now and followed; that the Angel who redeemed your fathers may now redeem *you*, so that their name may be named upon you—their strength, their comforts, their hopes, their God, all be yours!

Upon the event of the present celebration of this ordinance—upon the seriousness and the constancy of your present profession—depends in a great degree the wellbeing of this place for years to come. It is not by the assent of children, but by the faith of men, that great results are here or anywhere accomplished. It is by the transition of one and another amongst you from carelessness to earnestness, from ungodliness to holiness, from spiritual sleep to spiritual activity, that this place

³⁵ 1 Cor. vii. 14.

is preserved year by year from the curse and the ruin of a practical heathenism. Even thus, in this somewhat lower than the very highest aspect, the approaching rite is deeply interesting, deeply momentous, to all who love and pray for the welfare of our Zion. But O far *more* interesting, far more momentous, in the judgment of all who think and who believe, is the spectacle of that transition, in its bearing upon the souls themselves in which it is effected. He “shall not come into condemnation, but is passed from death unto life”—such is the Divine testimony as to every one of you who, in this day of the manifestation to your consciences of Jesus Christ and Him crucified, shall see him with the eye of faith, and believe on Him that sent Him.³⁶ Is not this mighty change worth seeking? He who seeks shall find. O let it not be witnessed against us by those invisible messengers who watch in our congregations for the repentance of the sinner, that from *this* place no such sounds arose as carry joy into the very presence of God³⁷—no such prayers, no such confessions, no such longing aspirations, as make earth the gate of heaven, the life that now is, the prelude of an immortality of glory.

HARROW SCHOOL CHAPEL,

June 1, 1851.

³⁶ John v. 24.

³⁷ Luke xv. 7, 10.

SERMON X.

LIKE PEOPLE, LIKE PRIEST.

SERMON X.¹

LIKE PEOPLE, LIKE PRIEST.

ISAIAH xxiv. 2.

And it shall be, as with the people, so with the priest.

IT is scarcely possible that any one of us can have entered this place to-day without a feeling of more than ordinary solemnity. We are called, as it were, before the tribunal of a Ruler in the ministry, to give an account of our past year's stewardship. And such an account, whether it be rendered with the lips openly before men, or inwardly in the still small voice of conscience, cannot but carry our thoughts at once backward to engagements made in time past when we first buckled on our armour for the ministerial conflict, and forward to a yet future and final reckoning, when we shall stand, with all who have been here committed to our charge, before the judgment-seat of the Bishop of souls. This service is therefore a most solemn service. May it be the means

¹ This Sermon was preached at the Visitation of the Archdeacon of Leicester, in 1842, and was afterwards published at the request of the Clergy. It was reprinted in 1846, in a Volume of Parochial Sermons, which is now out of print.

of arousing in us a feeling of deep shame for past unworthiness, and of earnest resolutions in the strength of God for the time yet to come. The changes which every year makes in the congregation assembling here on this holy anniversary ; the thought of some who have left us for another transitory home, and of others, perhaps, who within this year may have entered the eternal habitations ; the reflection that amongst us this day stand some for the first time bringing to a close the ministry of a year, and others, it may be, who will give their account before our next meeting, not to an earthly overseer, but to God the Judge of all ; these and such like reflections may well add to the awe which the very fact of such an assembly must inspire, and make us anxious to improve this occasion to the saving both of ourselves and of them that elsewhere hear us.

How then shall he who speaks at such a time guide your meditations ? If he were one of wide and long experience in the Christian ministry, he might well unfold from this place, to his younger brethren, some of the stores which years of active usefulness had accumulated in his treasure-house. But if the very contrary be the case ; if the speaker on this occasion be one of the youngest and least experienced of those assembled together ; he cannot and ought not to attempt to *teach* those from whom he should rather learn ; his office must be

rather to remind, than to inform ; rather to speak generally of duties and encouragements, than to attempt to communicate practical details for the guidance of the conduct of his brethren. Let such then be my endeavour, my brethren, at this time. And, assembled as we now are from many a separate field of duty, in one house of prayer, soon to go forth again to our work and to our labour, until the night cometh when no man can work, let us with one accord implore the presence of the Holy Spirit at this time, to bless the words spoken, to the humiliation and comforting of all our hearts, and to the salvation of many souls hereafter among our people.

It is not my intention to dwell with any minuteness on the words of the text. Taken in their obvious sense, as separated from the rest of the passage in which they occur, they will furnish a sort of motto to the subject which I desire to bring before you. "It shall be, as with the people, so with the priest." Or, in the corresponding words of the prophet Hosea, "There shall be, like people, like priest."²

We are all of us well aware of the disposition which there is, in the nominally Christian world around us, to exaggerate the separation between the clergy and the people, to an extent at once inconsistent with the Scriptural view of the Chris-

² Hosea iv. 9.

tian ministry, and prejudicial to the influence of the Gospel upon the lives of the mass of its professed disciples. It is expected of the clergy, that they do some things which are judged to lie beyond the bounds of ordinary Christian virtue, and abstain from some things, which yet for an ordinary Christian man are thought lawful and harmless. Thus the people would compound, as it were, for many irreligious and unchristian practices and enjoyments, by annexing a character of peculiar sanctity to one small section of the Christian community, and requiring of them, in return for this distinction, the performance, as if by proxy, of duties really incumbent equally upon all. It has been truly said of such a principle, that, instead of raising the standard of holiness for the clergy, it lowers it for the people. And many indeed are the evil consequences, in every direction, of its operation. Most desirable would it be, from time to time, in an ordinary congregation, to dwell on the converse of the text, and say, "And it shall be, as with the priest, so with the people:" "And there shall be, like priest, like people."

But here, in a congregation of Christian *ministers*, this view of the subject is not the one most appropriate. *We* need the opposite lesson. If the language of the world too often is, in effect, "The clergy must be holy, but I may be lax;"

do not our consciences bear witness to the truth of what is affirmed, when I say, that the innermost, though unuttered and perhaps unacknowledged, whisper of the minister's heart too often is, "It is my office to preach, and the people's to practise?" Such is the side on which *we* are most liable to danger from the unchristian separation, which is ever too fashionable, between the classes of priests and people. Christianity should have broken down this middle wall of partition between them. It taught the equality of all souls in the sight of God; and while it recognized the existence of a regularly authorized band of teachers, as essential to the maintenance of ecclesiastical order, and as required by ever remaining ignorance among professed Christians, and by the thick darkness of so large a portion of the earth as to the knowledge of the very name of Christ, it abjured the notion of a sacerdotal caste; it repudiated the application of the name of "priest" (sacrificing priest, I mean) to its human ministers, except in a sense equally applicable to the humblest of its disciples;³ and commanded the universal recognition of the principle, that, in every point, whether of position before God, of responsibilities, of privileges, or of future judgment, "it shall be, as with the people, so with the priest."

This is a principle which perhaps we all admit,

³ 1 Pet. ii. 5, 9. Rev. i. 6. v. 10. xx. 6.

and which it may seem idle for me to enlarge upon. Yet still, considering its vast importance, considering the difficulty of keeping it in view practically, considering also that it bears closely upon every subject which must be foremost in our view to-day, I shall entreat your attention now to a few simple remarks in enforcement of this four-fold consideration, that, whether in position before God, or in responsibilities, or in privileges, or in the future judgment, "it shall be, as with the people, so with the priest."

I. First then, the principle, "Like people, like priest," is applicable to our position before God. We have need ever to bear in mind, in the exercise of our ministerial office, that we personally are precisely what each individual among our people is. Guilty, depraved, helpless; redeemed, called, engrafted into the Church, a partaker of the promises. Such is the description of each one of us, whatever his ministerial rank, usefulness, or triumphs. By nature a child of wrath, a sinner in Adam, a sinner, times without number, in his own person, from the womb; "of his own nature inclined to evil;" perpetually subject to the interference of Satan within and from without; utterly unable of himself to stand against temptation, to resist one evil impulse, or to think one good thought; justly liable to eternal condemnation, and powerless to atone for the past, or to

live blamelessly and acceptably for the time to come. Yet, on the other hand, made by Baptism a member of the Church of God, a partaker of its privileges, an heir of its promises ; all his sins borne for him by God the Son made man and humbled even to the death of the cross ; every promise of forgiveness made to him, if only he be stirred up to claim it ; every promise of the Holy Spirit to dwell in the soul for ever, sealed upon him, if only he be made willing to act upon the announcement, " Ask, and it shall be given you." This is the position of the Christian minister, as well as of each individual among his people, in the sight of a heart-searching God. Such is his state by nature ; such is his state by the grace of God in Christ. And he must never forget his personal condition in his adventitious office. It is not in the power of the white robes in which he stands to minister before the congregation, or of the sacred emblems which he handles in the administration of the Sacraments, to do anything towards purifying his heart, or rendering him acceptable in the sight of God. There is nothing in his office which can of itself give him a nearer access to God, or advance him one step towards His presence hereafter. Favourable, indeed, on the whole, it is, to communion with God, and to advancement in holiness ; but this is only if its advantages be thankfully recognized and diligently

improved. Of itself, it can do nothing : it *may* do less than nothing : it may even increase condemnation, and intensify future torment. A man cannot minister before God in carelessness and lukewarmness, without kindling God's wrath against him, and advancing himself, by an almost perceptible progress, on the broad way that leadeth to destruction. His office, then, cannot of itself make him more acceptable to God, though the abuse of it may make him less so. His real position before God is that which his people's also is ; and he is bound to own that it is so. He must bear in mind that, in this first point of view, it is indeed, " as with the people, so with the priest."

How would this thought, my brethren, really and vividly present to our minds in our ministrations, mortify and kill in us that self-complacent, self-exalting spirit, which makes us so prone to speak to the sinful men committed to us, not as a fellow-sinner, in sympathy, compassion, and love, but rather in the character of an angel from heaven, with feelings of superiority, and almost of disdain ! How would it give depth and reality to our descriptions of the heart of man, to feel each moment that we were depicting ourselves ! How would it give energy and life to our statements of the way of salvation, to feel that in that way we ourselves also must stedfastly walk, if our own souls are to see salvation ! Some of you, my

brethren, may have already attained, in great measure, to the realizing apprehension of this unity of position between yourselves and your people. You, best of all, know its incalculable importance, and will bear with the attempt to impress it upon others and upon myself.

II. But I hasten on to another consideration ; that, in responsibilities also, it is, "as with the people, so with the priest." This is a wide subject. The assertion is, that, in every conceivable department of a minister's responsibility, he is responsible, precisely in the same sense, and in the same degree, in which the people are responsible for the discharge of the duties of ordinary life. In many even of these latter duties, a clergyman's responsibility is precisely the *same* with that of a layman. He is as much bound to be a good citizen, a good fellow-townsmen, a good son, a good brother, a good husband, a good father, as any ordinary Christian can be. But the point especially to be noticed now, is, that his *clerical* responsibilities, those in the precise nature of which he *differs* from other men, rest on precisely the same grounds, are as indissolubly binding upon him, and will as accurately be taken account of in the judgment, as the responsibilities of ordinary and daily life. He is as much bound to be an active, faithful, and zealous minister, as a tradesman is bound to be honest, or a labourer to be diligent.

In this sense also it is, "like people, like priest." He is bound to this activity, fidelity, and zeal, first, by that rule which bids every Christian to be "not slothful in business, fervent in spirit, serving the Lord." If the clergyman has *any* "business," (and, if not, what is his office but a name, a mere apology for an idle life?) he is bound, by one of the very first principles of Christian morality, to be "not slothful" in it. But, again, the obligation is, if possible, strengthened by the vast importance of the trust committed to him. If his business is, to be a messenger, watchman, and steward of the Lord; "to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever;" does not that obligation which would have lain upon him in any case, however mean or trivial the task in which he was employed, derive tenfold force from the vastness of those interests with which he is charged? But not only by the ordinary Christian obligation to diligence in business; not only by the incomparable importance of his particular work; the Christian minister is pledged also to the faithful and laborious performance of his work, by his own solemn promise at the altar of Christ. He has deliberately, emphatically, solemnly pledged

himself, as in the very presence of Christ, to the discharge of his high and holy calling. He has, not in general terms only, but in language the most precise, minute, and express, taken upon himself the responsibilities of the Christian ministry, and signed, as it were, against himself, a long and almost overwhelming catalogue of the requirements of his office. We assert, then, that he is pledged to be faithful in the discharge of his ministry, precisely in the same degree in which he is bound not to defraud, or slander, or lie; precisely in the same sense in which a servant is bound to be honest, or a watchman vigilant; that in responsibilities, therefore, as well as in position before God, it is, "as with the people, so with the priest."

What then are some of the Christian minister's responsibilities? To review them on such an occasion as this, can never be otherwise than salutary, even though nothing new can be said upon them, nor even any practical directions given as to their more efficient discharge.

To begin with the great ordinance of preaching. This is an ordinance, which, if it be conceivable that it could ever be treated with exaggerated reverence--and possibly it was at one time somewhat unduly exalted practically in comparison with the great sister ordinance of public prayer--is, now at least, in some danger of being

unthankfully and (I must dare to say) irreverently depreciated. On the one side, we are told that the multiplication of books has greatly diminished the importance of a weekly address, and quite precludes the possibility of applying, at all exclusively, to the ordinance of preaching in our days, the language in which St. Paul speaks of the same ordinance in the Apostolical times: on the other hand, we hear that such is the incomparable dignity of the Sacraments as instruments of grace, that nothing in which man is the speaker, even though God be its ordainer, can claim a place beside them without being chargeable with high presumption. And yet, is it not the experience of all who have for many years approved themselves as faithful ministers of Christ, that, while they could point out some, perhaps many, who traced up all their religious principles to instruction received in the parochial schools; while they could tell of much good done by laborious ministerial visitations from house to house, in the way of inducing many to frequent the house of God, of bringing home to an individual some lesson taught only vaguely to the congregation, or improving some providential circumstance to the awakening or comforting of those for whom it had been ordained; while they could show more than one instance in which sickness had led, under the blessing of God upon instruction given during its

continuance, to a holy and consistent life, in one who, till then, had been careless or wavering ; while all and each of these branches of ministerial labour had borne good and abiding fruit ; yet that, after all, preaching had been the one great means in God's hand of awakening the careless, guiding the ignorant, strengthening the weak, animating the desponding, and enlivening those who were ready to die ? Granting then that some qualification may be necessary in applying to our addresses from the pulpit the terms in which St. Paul speaks of preaching the Word to those who heard it for the first time, or who at least had but just received it ; granting that, if we would find a model for our own preaching, we must look rather to the subjects on which St. Paul says that he dwelt when he taught the Ephesian Christians, “ publicly and from house to house,” for more than two whole years, and to the matter and manner of the Apostolical Epistles to Churches already, nominally at least, in Christ, than to the first addresses of the Apostles to a still Jewish or heathen audience ; we yet must claim for the ordinance of preaching, even in our own days, a place co-ordinate with any other, even the very highest, means of grace ; we must place it first among the duties of a Christian minister ; and, when we speak of his responsibilities, speak first of this, that he is responsible for preaching the Word of God.

How then shall he discharge this great duty? He has first to understand God's Word, and then to preach it.

First, to understand it; to ascertain for himself what that message, which he has to carry from God to a sinful world, really is. How shall he do this? Shall he first adopt opinions, and then go to the Word of God for the confirmation of them? Assuredly, if so, he will find that confirmation. There is hardly any set of opinions fashionable in the nominally Christian world, which cannot defend itself by isolated texts of Scripture. And therefore it is easy for a man who thus begins his study of the Bible, to persuade himself that his system, be it what it may, finds support in God's Revelation. Yet all the while he may be fundamentally in error, blinded and misled by prejudice and presumption. Now the case thus stated is no imaginary one. Multitudes of men virtually act thus in the formation of their religious opinions. Without being themselves aware of it, they have a previous leaning towards one side or the other, and thus never come with a truly open mind to the investigation of God's truth. Perhaps it is hardly possible, in our present circumstances, that any one *should* come perfectly unprejudiced and unbiassed to the consideration of Scriptural truth. Education itself prevents this. But yet, if that education has been

a sound one, it will have taught a man the principles on which opinions should be formed, at least as much as opinions themselves ; it will have taught him to value above all things the discovery of realities, and how to conduct the process by which he is to arrive at them. At all events, though we may never absolutely attain it, let this be the object which we set before ourselves, and to which we continually approximate, the ascertaining, without passion or prejudice, of the revealed will and truth of God. To this end, let us not surround ourselves with expositors and commentators, —for most certainly in this case the proverb is not applicable, “In the multitude of counsellors there is safety ;” but let us take the Scriptures themselves, the New Testament at least (the Old, if possible) in its original language, and with earnest prayer for the guidance of the Holy Spirit, and patient labour in the consideration of the words themselves, and in the comparison of one Scripture with another, seek to understand the very meaning of the Word of inspiration itself. Not that we are to despise those human aids with which we are so abundantly furnished ; least of all, those which contribute to the understanding of the text of Scripture itself, by the explanation of its language, allusions, and history ; nor even, altogether, those which assist us in drawing from the Scriptures some of the practical lessons which

they may be calculated to convey. Still it will be to our own prayer and meditation upon God's Word, that we shall look mainly for instruction in the message with which we are charged. We shall not be satisfied, on the one hand, with a barren explanation of the language of the human author of the inspired writings. We shall not, on the other hand, begin our study of any passage of Scripture by consulting the exposition of a commentator. Prayer and meditation will be the first step and the last in all our researches in the Word of God. Let this be a daily, a more than daily, occupation. So, in process of time, we shall be made, by the blessing of God upon our labour, workmen that need not to be ashamed, able rightly to divide the Word of truth. So may we hope to remain steadfast amidst extravagance on the one side and on the other around us, calm amidst excitement, Scriptural in our views amidst the unsettlement of human opinions, like the house which, though the rain descended, and the floods came, and the winds blew and beat upon it, yet fell not, because it was founded upon a rock.

But the second part of this great duty, that to which the first is introductory and essential, is the preaching of that which has first been learned. If the Christian minister realizes his position as an ambassador for Christ, a steward of the mysteries of God, he cannot but feel that it is a solemn, an

awful thing, to stand up to speak in the congregation. A sinner speaking to sinners the Word of the Holy One, a dying man conveying to dying men a message which death may at any moment intercept, an immortal man instructing the immortal souls before him how to escape the worm that dieth not, how to secure the pleasures which are at God's right hand for evermore ; a man with such an office cannot surely need to be reminded to take heed how he speaks ; to be reminded that for every idle word spoken in the pulpit, as well as elsewhere, he shall give account in the day of judgment ; to be warned that the message which he delivers must be the message given to *him*, not that with which his neighbour is entrusted ; that his own labour must be employed, his own gifts stirred up and exercised, his own hand the writer of that which his own tongue is to utter, of that of which his own soul is to give account. He will feel that to be the mere mouthpiece of another's message is to disturb the arrangement of that God by whom "to every one of us is given grace according to the measure of the gift of Christ," to impugn the wisdom of that Holy Spirit who divideth "to every man severally as He will." He will see at once that, even when he has learned his message, there is a work still to be done in communicating it, a work ever new, even as his knowledge of the message must be ever growing and

strengthening. There must be, first, care in stating it. It must not be stated vaguely, imperfectly, inaccurately. It is a message capable of being expressed, and therefore demanding to be expressed, with precision, minuteness, and completeness. There must be, again, zeal in enforcing it. It is a message of life and death; and therefore it must be announced, not feebly, tamely, and coldly, but with the vigour and energy of one who believes the reality of the peril which makes it needful, and of the salvation which it professes to point out. There must be, again, wisdom in applying it. It is true, the message is a simple message; the disease which it would heal is the same in all; the remedy which it prescribes is the same to all. But those to whom it speaks, though all infected with the same disease, are in different stages of the disorder; the outward symptoms are various; the consciousness of disease, and desire for its removal, almost infinitely diverse in nature and degree. There must be wisdom, then, in the application of the cure. There must be a variety, by no means inconsistent with perfect unity, in the statement of the various parts of our message. To arouse the utterly careless, to strengthen first impressions, to animate the indolent, to rebuke the inconsistent, to comfort the broken-hearted, to cheer the afflicted, to encourage the desponding, to instruct the ignorant, to bring into the way of

truth the erring and deceived ; these are things which cannot be compassed by the endless repetition of a single view of truth, or of a compact system of doctrine, which make wisdom but in the application of the message as needful as accuracy in its announcement, or zeal in its enforcement.

Once more, the subject of the minister's preaching must be the whole truth. Even Balaam knew that this was the very first requisite for God's prophet. "Must I not take heed to speak that which the Lord hath put into my mouth?" "Told I not thee, saying, All that the Lord saith, that I must do?" He must not say, "Such a truth is not practical ; and therefore, though I hold, I will not preach it:" if it is God's truth, it *is* practical ; and if he be God's minister, he is bound to prove it so. He must not say, "Such is the view of truth to which the more pious members of my congregation are attached ; to deny or neglect it will deprive me of their good opinion, and consequently of my usefulness:" he is to lead his people, not to follow them ; he is responsible to his Master and his Judge for what he teaches, but not for its effects upon his own credit or popularity. Still less must he say, "Such a truth condemns my own practice ; I cannot proclaim it without provoking the obvious retort, 'Physician, heal thyself.'" This is reason enough for bringing his own life into captivity to the law of Christ, but it is none for

adapting the message of Christ to the standard of his own crooked practice. Thus then the minister's preaching and the minister's practice act most directly upon each other. Thus, if he would not be an unfaithful messenger to others, he must obey his message himself. If he is to say to others—and, if he says it not, he is turning God's truth into a lie—"Love not the world, neither the things that are in the world;" if he is to say, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers;" if he is to say, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you;" what manner of person ought *he* to be in all holy conversation and godliness; how ought he to stand aloof from the frivolities of worldly society; how grave, and circumspect, and meek, and forgiving, must he show himself, if he would not have his mouth stopped in the announcement of a great part of God's message by the consciousness of his own guilt, if he would not in the day of judgment hear that awful sentence pronounced upon him, "Because ye said this word, The burden of the Lord, and I sent unto you, saying, Ye shall not say, The burden of the Lord; therefore,

behold, I, even I, will utterly forget you, and I will forsake you . . . and cast you out of my presence : and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

This however, is but one, though it be the most important, of the Christian minister's responsibilities. Many others might be mentioned. I will call your attention very briefly to two of these.

Next to the duty of preaching, we may mention that of catechizing ; a duty which in country parishes may be in great measure discharged by the clergyman's attention to the parochial schools, but which, in places where the poorer classes constitute nothing like the whole of the population, seems to require an independent and regular plan of catechetical instruction. On this subject, though I cannot but think it necessary to give it this prominent place amongst ministerial responsibilities, I will not presume to give advice. It is a duty, the right performance of which makes a larger demand upon our energy, skill, and patience, than perhaps any other. But, at the same time, it is a duty, the performance of which is, to a degree almost beyond any other, animating and encouraging. Not so much, it may be, at the moment of its performance ; for then there may be much appearance of thoughtlessness and indifference in those to whom we speak ; but most en-

couraging, when viewed in that light in which universal experience enables us to regard it; as affording an almost certain hope, that, by God's blessing, some of those who receive the instruction thus communicated, will hereafter trace back to it their earliest, and never wholly forgotten, religious knowledge and impressions, *then* to bring forth fruit unto life eternal; as securing, at all events, thus much—and unquestionably it is no slight blessing to have secured—that, when these children come in their turn to require, of us or of our successors, the counsel of a minister of the Gospel upon their deathbed, they will not present that awful spectacle too often exhibited, of a person about to appear before that Man whom God hath ordained to be the Judge of quick and dead, ignorant almost of his very name, utterly ignorant of sin and of salvation, unable from sickness or infirmity now to learn, and (in the most exact and literal sense of the words) “destroyed for lack of knowledge.”

The last ministerial duty on which I shall dwell for a moment is the visitation “as well of the sick as of the whole,” within our cures. I need not remind you, that to this duty we stand pledged by the vows made at our ordination; pledged, if what has been said is true, in the same sense in which we are pledged to honesty or sobriety. The visiting of the *sick*, I may take for granted,

no clergyman of ordinary diligence ventures to neglect. Even in this point, however, there is room for the enquiry, Do we hasten to the sick bed invited or uninvited? Do we really strive to ascertain the mind of the patient, and to minister to the case accordingly? Do we visit him perseveringly, patiently, anxiously, faithfully? not ceasing to come, because we find his sickness unlikely to prove fatal, or because we find ourselves apparently making no progress, awakening no attention, gaining no confidence? It is not the dying bed only at which we are to minister; it is, if it be possible, an even more important, and certainly far more hopeful task, to visit those who are laid aside but for a time, soon to reappear in the busy world from which the hand of fatherly chastisement has led them apart, as if to "hearken what the Lord God will say concerning them." Can we point out no one among our people, now walking stedfastly in the way of life, who has reason to ascribe everything to the blessing of God upon instruction received in some lingering, though perhaps not dangerous, sickness? Such a case shows strongly the necessity for vigilant attention, not to the dying only, but to the indisposed; not to those only whose repentance, if it be genuine, can show forth no infallible evidence of its reality and its permanence; but to those also who "shall not die, but live, and de-

clare the works of the Lord." But we are pledged, not to the visiting of the sick only, but also of the whole. True, it is to be, "as need shall require, and occasion shall be given." But unquestionably we are violating our pledge, if we contrive to persuade ourselves that need seldom or never so requires, that occasion for this visitation is seldom or never given. Is there no door ever opened to us by the inroad of misfortune, or poverty, or affliction? Is there no one, for example, in our parish, who is mourning over the ingratitude of an unruly child, over the loss of some dear friend, or, it may be, over the newly discovered "plague of his own heart," and who might rejoice to see one whose very coming is a proof of unselfish and disinterested sympathy? And how shall we come to the knowledge of these occasions for the exercise of our ministry, if we be not often in quest of them by regular and systematic visitation? Nay, it is not too much to say that the visitation of the whole is an almost indispensable preliminary to the visitation of the sick. How much of painful and distressing examination might be avoided, how much of blind and vague instruction would be precluded, in our visits to the sick, if in his health and strength we had acquainted ourselves personally, so far as was possible, with the character of him to whose deathbed perhaps we are now called to minister. So closely is one of our duties

connected with another. We cannot neglect the visitation of the whole, without impairing thereby our efficiency in the visitation of the sick ; we cannot neglect either of these duties, without injuring the success of our preaching. For how can we preach successfully, without an intimate and somewhat extensive knowledge of the human heart? How can we preach appropriately, without some insight into some at least of the souls before us? And where and how can this knowledge be gained, but by frequent and laborious intercourse with the people committed to our charge?

Here, then, I bring to a close this most imperfect review of some of our great ministerial responsibilities. Can I do so better, than by rehearsing to you some of those responsibilities, in the very words in which every one of us, my reverend brethren, took them in time past upon himself? Suppose us then assembled once more before that ruler in the Church, through whom we, each of us, first received our commission. Or rather, since the human hands which conveyed it to us were various, let us suppose ourselves standing, as we shall one day stand, before Him from whom all authority, and ours not least, is ultimately derived. The questions addressed to us refer *now*, not to the future only, but also to the past. In that form then let us consider what answer we shall return to Him who might now demand of us,

“Have you acted upon the persuasion that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and have you stedfastly, out of the said Scriptures, instructed the people committed to your charge, and taught nothing, as required of necessity to eternal salvation, but that which you have been persuaded may be concluded and proved by the Scriptures?

“Have you been ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need hath required, and occasion hath been given?

“Have you been diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

“Have you been diligent to frame and fashion your own selves and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you hath lain, wholesome examples and patterns to the flock of Christ?”

To these solemn questions, which of us can answer, according to the promise we once made before God “I have so done, by the help of the

Lord ;” “ I have endeavoured myself so to do, the Lord being my helper ? ”

There were two other points to which I said at the outset that the principle, “ Like people, like priest,” was as applicable as to those we have now considered. But I have already exceeded the space to which I ought to have confined myself. Only suffer me, in conclusion, to press upon you these two reflections, the one full of comfort, the other of warning, that in privileges also it is, and in the eternal judgment it shall be, “ as with the people, so with the priest.”

III. We have spoken of our responsibilities ; and surely there can be no heart which has not felt some misgivings, in reflecting upon the past discharge of them. Surely we must feel that a congregation of Christian ministers have need, even beyond an assembly of ordinary worshippers, to say, “ We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us.” Then, with souls humbled and softened by the recollection of past unworthiness, let us turn for a moment to the bright side of the picture, and think of our privileges. Countless indeed these are. But, instead of enumerating one by one the blessings of providence and of grace, let us sum up all these privileges in one, (already, in some measure, alluded to,) namely,

the relation in which we stand, priests as well as people, to God, the Father, the Son, and the Holy Ghost. This makes privileges and blessings really affecting and animating, to carry our thoughts on from things to persons, to speak, not of providence, and redemption, and sanctification, but of an ever-living, ever-present, almighty, all-gracious Being, who loves and may be loved, who upholds and saves and sanctifies, and who shall hereafter be known even as now He knows. Now in what relation to this God does the priest, like the people, stand? What is God to him? He is his Father. Out of tender love, free and spontaneous kindness to the undeserving, God loved him when he was dead in sins, gave his own Son to bear his sins and make atonement for them, enabled Himself thus to forgive him and love him, brought him to the knowledge of his forgiving love, and led him (if indeed he has led him) to become, in spirit and in life, his son. Such is his relation to the Father. And what is God the Son to him? He has been made man for him, has borne his sins, and died for him. He has died, to blot out all his short comings and backslidings in ministerial duty, as well as all his actual transgressions; and He has sufficed to take them all away. For him He now lives in heaven to make intercession. He is at once his Propitiation, his Peace, his Intercessor, his Righteousness, his Life, his Hope. And what,

finally, is his relation to the Holy Spirit? The Holy Spirit is to him the indwelling Spirit. This is the sum and substance of all his privileges and consolations. Corrupt, he needs a Divine Sanctifier; ignorant, he needs a Divine Teacher; helpless, he needs a Divine Person to make him again one with God. All this the Holy Spirit is to him. And thus, with this Divine Father and Saviour and Sanctifier, the priest, as well as the people, has all he needs. He needs only to realize more and more what God has done for him. He is ready to think sometimes that his lot is harder than that of his people, that his temptations are more powerful, that his work is more difficult, his condemnation more terrible. But he cheers himself with the thought, that, if his people's privileges are, as he tells them, great and all-sufficient, so are his also; for that he also has a Father in heaven, a high Priest to make intercession for him, and a Holy Spirit to make his heart the habitation of God; that in privileges therefore, as well as responsibilities, it is, "as with the people, so with the priest."

IV. Quickened then and animated with the thought of these great and unspeakable privileges, we are emboldened to look also on the last point before us, and to remind ourselves that, in the great day of the final judgment, as well as in this present time of grace and salvation, "there shall be, like

people, like priest.” “Behold, I come quickly ; and my reward is with me, to give *every man* according as his work shall be.” Justified indeed freely by grace through faith, the priest, as well as the people, shall yet be judged by works. Not by works, as entitling to a reward ; but yet by works, as the evidence and necessary offspring of faith. When the Master returns suddenly to his house, blessed shall be that servant, whom his Lord, having made him “ruler over his household, to give them meat in due season,” shall find, when He cometh, not so professing, but “so doing.” When the Nobleman returns from the far country, having received the kingdom ; when He commands those servants to be called unto Him to whom He had given His money, saying, “Occupy till I come ;” the question put to each will be, “How much hast thou gained by trading ?” And according to the faithfulness of each will be his reward. In all this, “it shall be, as with the people, so with the priest.” The Lord grant unto each of us, my brethren, that we “may find mercy of the Lord in that day.” That so it may be, let us listen, while yet there is time, to the counsel of one who, having himself fought a good fight in the days of his flesh, is now in the mansions of the blessed, awaiting a glorious resurrection. “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ,

and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

ST. MARTIN'S, LEICESTER,

May 24, 1842.

By the same Author.

SERMONS, chiefly Parochial. 8vo. Murray. 1846.

SERMONS, preached in the Chapel of Harrow School. 8vo.
Murray. 1847.

NINE SERMONS, preached (for the most part) in the Chapel
of Harrow School. 12mo. Murray. 1849.



Two LETTERS on the late Post Office Agitation. 8vo. Mur-
ray. 1849 and 1850.

Works published by John W. Parker, West Strand, London.

Select List No. I.

By R. WHATELY, D.D., Archbishop of Dublin.

The Kingdom of Christ. Fourth Edition. 8s.

Sermons. Second Edition, with Additions. 12s.

On Peculiarities of the Christian Religion. Sixth and Cheaper Edition. Octavo, 7s. 6d.

On Difficulties in the Writings of the Apostle Paul. Sixth and Cheaper Edition. Octavo, 8s.

On the Errors of Romanism having their Origin in Human Nature. Fourth and Cheaper Edition. Octavo, 7s. 6d.

On Dangers to Christian Faith from the Teaching or the Conduct of its Professors. Second Edition. Octavo, 10s.

Infant Baptism Considered, in a Charge delivered in 1850. 2s.

Lectures on the Characters of Our Lord's Apostles. 3s. 6d.

Lectures on the Scripture Revelations respecting Good and Evil Angels. 3s. 6d.

View of the Scripture Revelations respecting a Future State. Sixth Edition, 5s.

By T. VOWLER SHORT, D.D., Bishop of St. Asaph.

History of the Church of England. Fifth Edition. Octavo, 16s.

Parochialia. 4s.

On the Management of a Parish, and of Sunday Schools, &c., 1s.

What is Christianity? Third Edition, 1s. 6d.

The Homilies, with various Readings, and the Quotations from the Fathers given at length in the Original Languages. Edited, for the Syndics of the Cambridge University Press, by Professor CORRIE, Master of Jesus College, and Examining Chaplain to the Lord Bishop of Ely. Octavo, 10s. 6d.

Bishop Pearson's Exposition of the Creed. Edited by TEMPLE CHEVALLIER, B.D., for the Syndics of the Cambridge University Press. Octavo, 12s.

An Exposition of the Thirty-Nine Articles, Historical and Doctrinal. By HAROLD BROWNE, M.A., Prebendary of Exeter, formerly Vice-Principal at Lampeter. To be completed in Two Volumes, Octavo. The First Volume, 10s. 6d.

De Obligatione Conscientiæ Prælectiones Decem Oxonii in Schola Theologica Habitæ. A ROBERTO SANDERSON, S. Theologiæ Ibidem Professore Regio. Edited for the Syndics of Cambridge University Press. With English Notes, including an abridged Translation, by W. HEWELL, D.D., Master of Trinity College. Octavo, 9s.

By the late R. MANT, D.D., Lord Bishop of Down and Connor.

History of the Church of Ireland. Two large Volumes, 17s. each.

Primitive Christianity Exemplified by Primitive Christians. 12s.

Feriæ Anniversariæ: Observance of the Church's Holy-Days no
Symptom of Popery. Two Volumes, 9s.

Religio Quotidiana: Daily Prayer the Law of God's Church, and
heretofore the Practice of Churchmen. 4s. 6d.

Horæ Liturgicæ. 3s. 6d. Horæ Ecclesiasticæ. 3s. 6d.

By J. C. HARE, M.A., Archdeacon of Lewes.

Mission of the Comforter. Second Edition. Octavo, 12s.

The Victory of Faith. Second Edition. 6s.

The True Remedy for the Evils of the Age. A Charge, delivered
in 1849. With Notes, on the Educational, Matrimonial, and Baptismal Questions. 3s. 6d.

Parish Sermons. Two Series. Octavo. 12s. each.

Thou shalt not bear false witness against thy Neighbour. A Letter
to the Editor of the English Review. 2s.

The Duty of the Church in Times of Trial; a Charge: with
Notes, especially on the Management Clauses of Schools, and on the Jewish Question. 5s.

The Means of Unity; a Charge: with Notes on the Jerusalem
Bishopric, and the Need of an Ecclesiastical Synod. Octavo, 5s.

A Letter to the Dean of Chichester on the Appointment of Dr.
Hampden. Second Edition, with a Postscript, 4s. The Postscript, separately, 2s.

The Unity of the Church; a Sermon. 3s.

The Better Prospects of the Church; a Charge. Octavo. 3s.

Privileges imply Duties; a Charge. 3s.

By F. D. MAURICE, M.A., Professor of Divinity in King's College.

The Church a Family: Sermons on the Occasional Services of the
Prayer-Book. 4s. 6d.

The Prayer Book; specially considered as a Protection against
Romanism. Nineteen Sermons preached at Lincoln's Inn. 5s. 6d.

The Lord's Prayer. Nine Sermons preached at Lincoln's Inn. 2s. 6d.

The Religions of the World, and their Relations to Christianity.
New and Cheaper Edition. 5s.

Lectures on the Epistle to the Hebrews; with a Review of New-
man's Theory of Development. Octavo, 7s. 6d.

Christmas Day, and other Sermons. Octavo. 10s. 6d.

Three Letters to Rev. W. Palmer. 3s.

On Right and Wrong Methods of Supporting Protestantism. 1s.

Reasons for Co-operation: a Lecture. To which is added, God
and Mammon: a Sermon to Young Men. 9d.

By R. C. TRENCH, B.D., Professor of Divinity in King's College, London.

Notes on the Parables. Fourth Edition, Revised. Octavo, 12s.

Notes on the Miracles. Third Edition, Revised. Octavo, 12s.

Star of the Wise Men; a Commentary on the Second Chapter of St. Matthew. 3s.

Sacred Latin Poetry; selected and arranged for use: with Notes and Introduction. 7s.; or 14s. bound in antique calf.

The Hulsean Lectures for 1845 and 1846. New Edition, in one Volume, Octavo, 7s. 6d.

St. Augustine's Exposition of the Sermon on the Mount. Second Edition, with an Introductory Essay on the Merits of St. Augustine as an Interpreter of Scripture.

Elegiac Poems. Second Edition. 2s. 6d.

By C. BENSON, M.A., late Master of the Temple.

The Present Mode of Making English Bishops Considered. 1s.

Rubrics and Canons of the Church of England Considered. 1s. 6d.

A Sermon on Galatians, Chap. I. verses 6-12. 1s. 6d.

The Sacrament of Baptism, and Baptismal Regeneration. 4s.

Discourses upon the Powers of the Clergy, Prayers for the Dead, and the Lord's Supper. 6s.

Evidences of Christianity. Fifth Edition. Octavo, 12s.

On Scripture Difficulties. Fourth Edition. Octavo, 12s.

By J. FORSTER, M.A., Her Majesty's Chaplain of the Savoy.

The Gospel-Narrative according to the Authorized Text, without Repetition or Omission. With a Continuous Exposition, Marginal Proofs in full, and Notes. Fourth Edition, 12s.; large paper, 16s.

The Churchman's Guide; an Index of Sermons, and other Works, arranged according to their subjects. Octavo, 7s.

By the Rev. J. E. RIDDLE, M.A.

A Manual of Christian Antiquities. Second Edition. 18s.

Luther and his Times. 5s.

The Churchman's Guide to the Use of the English Liturgy. 3s. 6d.

First Sundays at Church. Fifth Edition. 3s. 6d.

By H. SOAMES, M.A., Chancellor of St. Paul's.

The Anglo-Saxon Church. Third Edition, 10s. 6d.

Elizabethan Religious History. Octavo, 16s.

By W. BATES, B.D., Fellow of Christ's College, Cambridge.

College Lectures on Ecclesiastical History. Second Edition. 6s. 6d.

College Lectures on Christian Antiquities, and the Ritual. 9s.

Hulsean Lectures by W. G. HUMPHRY, B.D., Examining Chaplain to the Lord Bishop of London.

The Early Progress of the Gospel. Octavo, 7s.

The Doctrine of a Future State. Octavo, 8s. 6d.

By W. K. CLAY, B.D., Minor Canon of Ely.

Historical Sketch of the Prayer-Book. 1s. 6d.

The Book of Common Prayer Illustrated, so as to show its Modifications, the Date of its several parts, and the Authority on which they rest. 7s. 6d.

Explanatory Notes on the Prayer-Book Version of the Psalms, with Copious Marginal References. 7s. 6d.

History of the Christian Church. By the late Prof. BURTON. Eighth and Cheaper Edition. 5s.

History of Christianity. By W. C. TAYLOR, LL.D. 6s. 6d.

On the Early Fathers; a Lecture by Professor BLUNT. 2s.

The Early Christians. By the Rev. W. PRIDDEN, M.A. Fourth Edition. 4s.

The Book of the Fathers, and the Spirit of their Writings. 9s. 6d.

The Church of St. Patrick; an Inquiry into the Independence of the Ancient Church of Ireland. By W. G. TODD, A.B. 4s.

The Civil History of the Jews; from Joshua to Hadrian. By the Rev. O. COCKAYNE, M.A., King's College, London. Second Edition. 4s. 6d.

Burnet's History of the Reformation, abridged. Edited, with additions, by Professor CORRIE, Master of Jesus College, Cambridge. 10s. 6d.

A History of the English Reformation. By F. C. MASSINGBERD, M.A., Rector of South Ormsby. A new Edition, Revised and Enlarged. 6s.

A History of Popery, and of its Influence on Society. 9s. 6d.

Ecclesiæ Anglicanæ Vindex Catholicus; Treatises, Epistles, and Homilies by the Fathers; Synodal Letters, Canons of Council, &c., in the Original Languages, with Latin Translations, and Indexes. By the Rev. W. W. HARVEY, M.A., Fellow of King's College, Cambridge. Complete in Three Volumes, 2l. 15s.

Fullwood's Roma Ruit. The Pillars of Rome broken: wherein all the several Pleas for the Pope's Authority in England, with all the material Defences of them, are revised and answered. A New Edition, by C. HARDWICK, M.A. Octavo. 10s. 6d.

Wilson's Illustration of the Method of explaining the New Testament by the Early Opinions of Jews and Christians concerning Christ. Edited by T. TURTON, D.D., Lord Bishop of Ely. A New Edition, revised, 8s.

A Commentary on the Epistle of Paul the Apostle to the Romans. With a New Translation, and Notes. By W. W. EWBANK, M.A. Incumbent of St. George's, Everton. To be completed in Two Volumes, Post Octavo. Vol. I., 5s. 6d.

Hints for an Improved Translation of the New Testament. By J. SCHOLEFIELD, M.A., Regius Professor of Greek, Cambridge. Third Edition, 3s. 6d.

Guericke's Manual of Antiquities of the Christian Church; translated and adapted to the Use of the English Church. By A. J. W. MORRISON, B.A., Head Master of Grammar School, Truro. Foolscap Octavo.

Rituale Anglo Catholicum; or, The Testimony of the Catholic Church to the Book of Common Prayer, exhibited by the Fathers, Councils, Liturgies, and Rituals. By H. BAILEY, M.A., Warden of St. Augustine's College, Canterbury. Octavo, 15s.

Twysden's Historical Vindication of the Church of England in point of Schism. Edited for the Syndics of the Cambridge Press, with the Author's MS. Additions, by the Rev. Professor CORRIE, Master of Jesus College, Cambridge. Octavo, 7s. 6d.

Ussher's Answer to a Jesuit, with other Tracts on Popery. 13s. 6d.

The Ministry of St. John the Baptist, and the Baptism and Temptation of the Lord Jesus Christ. An Essay upon the First Three Gospels. By E. HUXTABLE, B.A., Vice Principal of the Wells Theological College. Octavo, 4s. 6d.

The Harmony of the Apocalypse with other Prophecies of Holy Scripture. With Notes, and an Outline of the various Interpretations. By W. H. HOARE, M.A., late Fellow of St. John's College, Cambridge. Royal Octavo, 10s.

Lectures on the Prophecies, proving the Divine Origin of Christianity. By A. McCaul, D.D., Professor of Divinity in King's College, London. 8vo, 7s. 6d.

Twenty-five Village Sermons. By C. KINGSLEY, jun., Rector of Eversley. 5s.

College Chapel Sermons. By W. WHEWELL, D.D., Master of Trinity College, Cambridge. Octavo, 10s. 6d.

Two Series of Discourses. I. On Christian Humiliation. II. On the City of God. By C. H. TERROT, D.D., Bishop of Edinburgh. Octavo, 7s. 6d.

The Liturgy as it is, illustrated in a Series of Practical Sermons. By H. HOWARTH, B.D., Rector of St. George, Hanover Square. Second Edition. 4s. 6d.

Sermons. By J. O. W. HAWES, M.A., Morning Preacher at the Magdalen Hospital. 5s. 6d.

Practical Sermons, by Dignitaries and other Clergymen. Edited by J. C. CROTHWAITE, M.A., Rector of St. Mary-at-Hill. Three Volumes, Octavo, 7s. each.

Butler's Three Sermons on Human Nature, and Dissertation on Virtue. With Preface and Syllabus, by W. WHEWELL, D.D. Second Edition. 3s. 6d.

Butler's Six Sermons on Moral Subjects. With Preface and Syllabus. By DR. WHEWELL. 3s. 6d.

The Choral Service of the United Church of England and Ireland. By JOHN JEBB, M.A., Rector of Peterstow. Octavo, 16s.

Sermons Preached before the University of Oxford. By C. A. OGILVIE, D.D., Canon of Christ Church. Octavo, 5s.

An Inquiry into the Catholic Truths Hidden under the Articles Peculiar to the Creed of the Church of Rome. By C. SMITH, B.D., Rector of Newton. Part I., 6s. Part II., 4s.

The Scriptural Character of the English Church considered. With Notes. By D. COLERIDGE, M.A., Principal of St. Mark's College. Octavo, 12s. 6d.

Short Sermons for Children, illustrative of the Catechism and Liturgy. By the Rev. C. A. JOHNS, B.A. 3s. 6d.

The Calling of a Medical Student; Four Sermons preached at King's College, London. By E. H. PLUMPTRE, M.A., Chaplain and Divinity Lecturer. 1s. 6d.

An Exposition of the First Seventeen Articles of the Church of England. By T. SWORDE, M.A., Rector of St. Peter's, Thetford. Octavo, 7s.

The Literature of the Church of England, exhibited in Specimens of the Writings of Eminent Divines, with Memoirs of their Lives, and Historical Sketches of the Times in which they lived. By R. CATTERMOLE, B.D. Two Volumes, Octavo, 25s.

The Ritual of the United Church of England and Ireland Illustrated; with Reference to the Objections of Dissenters. By G. W. TYRRELL, A.M. 6s.

The Book of Psalms, newly Translated from the Hebrew, with Notes. By W. FRENCH, D.D., Master of Jesus College, Cambridge, and G. SKINNER, M.A. 12s.

James's Treatise on the Corruption of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome. Revised and Corrected by J. E. COX, M.A. Octavo, 12s.

The Churchman's Theological Dictionary. By ROBERT EDEN, M.A., Chaplain to the Bishop of Norwich. Second Edition, 5s.

The Statutes relating to the Ecclesiastical and Eleemosynary Institutions of England, Wales, Ireland, India, and the Colonies; with the Decisions thereon. By A. J. STEPHENS, M.A., F.R.S., Barrister-at-Law. Two large Volumes, Royal Octavo, with copious Indices, 3l. 3s. Bound in law calf, 3l. 13s. 6d.

Life of Archbishop Ussher, with an Account of his Writings. By C. R. ELINGTON, D.D., Regius Professor of Divinity, Dublin. Portrait. Octavo. 12s.

By R. A. WILLMOTT, Incumbent of St. Catherine, Bear Wood.

Journal of Summer Time in the Country. 5s.

Bishop Jeremy Taylor; his Predecessors, Contemporaries, and Successors. A Biography. Second Edition, 5s.

Lives of English Sacred Poets. Two Volumes, with Portraits, 4s. 6d. each.

Bishop Heber and Indian Missions. By J. CHAMBERS, M.A. 2s. 6d.

Lives of Eminent Christians. By R. B. HONE, M.A., Archdeacon of Worcester. Four Volumes, with Portraits, 4s. 6d. each.

The First Volume contains the Lives of Archbishop Ussher, Dr. Hammond, Evelyn, and Bishop Wilson; the Second, Bernard Gilpin, Philip de Mornay, Bishop Bedell, and A. Horneck; the Third, Bishop Ridley, Bishop Hall, and Robert Boyle; the Fourth, John Bradford, Archbishop Grindal, and Judge Hale.

Life of Archbishop Sancroft. By the late Dr. D'O'LY. Octavo, 9s.

Memoirs of the Life, Character, and Writings, of Bishop Butler. By T. BARTLETT, M.A., Rector of Kingstone. Octavo, 12s., with a Portrait.

Cudworth on Freewill; now first Edited, with Notes, by J. ALLEN, M.A., Archdeacon of Salop. 3s.

Garrick's Mode of Reading the Liturgy. With Notes, and a Discourse on Public Reading. By R. CULL, Tutor in Elocution. Octavo, 5s. 6d.

Ordo Sæclorum; a Treatise on the Chronology of the Holy Scriptures. By H. BROWNE, M.A., Canon of Chichester. Octavo, 20s.

Dr. HEY'S Lectures in Divinity, delivered in the University of Cambridge. A New Edition, Two Volumes, Octavo, 30s.

Comments upon the Epistles, for the Sundays, Fasts, and Holy-days. By J. F. HONE, M.A., Vicar of Tirley. 6s.

The Ministration of Public Baptism of Infants, and the Form of receiving Children who have been privately baptized, arranged as one Service. 1s. 6d.

Office for the Visitation of the Sick; with Notes and Explanations, by the late Archdeacon COXE. 1s. 6d.

Paley's Evidences Epitomized, by J. W. SMITH, B.C.L. With Examination Questions. 3s.

An Index to Butler's Analogy, prepared by Dr. Bentham, and corrected by Bishop Butler. By T. BARTLETT, M.A. 2s. 6d.

Examination Questions upon Burnet on the Articles. 1s. 6d.

Examination Questions upon Butler's Analogy. By the Rev. Sir G. W. CRAUFURD, Bart., M.A. 1s. 6d.

Bible Maps; a Series of new and accurate Maps, with Explanatory Memoirs, and Index of Scriptural and Modern Names. By W. HUGHES. 7s. 6d.

Scriptural Breviates; Short Compendiums of Scriptural Instruction, according to the Doctrines and Discipline of the Church of England and Ireland.

Class A. An Introductory Manual to the Reading and Study of the Holy Scriptures. 4s. in Cloth, or in a Wrapper, 3s.

Class K. Short Compendiums of Faith and Practice for the Sick. 2s. in Cloth, or in a Wrapper, 1s.

8 Select Works published by John W. Parker.

Edited by JOHN HULLAH, Professor of Vocal Music in King's College.

The Psalter, or Psalms of David in Metre, with appropriate Tunes; in Score, with or without Accompaniments, and in separate Volumes for the Four Voices. A Descriptive Catalogue of the different Editions may be had of the Publisher.

Psalm Tune-Books, without Words, containing Eighty-two Tunes from the PSALTER.

Harmonized for THREE EQUAL VOICES, 2s. 6d.

Harmonized for FOUR VOICES, (Soprano, Alto, Tenor, and Bass,) 3s.

The Whole Book of Psalms, with the Canticles and Hymns of the Church, for Morning and Evening Service, set to appropriate Chants, every Syllable being placed under its proper Note. Octavo, 15s.

Chants with the Gregorian Tones, without Words. 1s.

Sacred Minstrelsy; Sacred Music by the Great Masters, arranged as Solos and Concerted Pieces, with Accompaniments for the Pianoforte and Organ. Two handsome Folio Volumes, half-bound Morocco, 2l. 2s.

Hooker's Laws of Ecclesiastical Polity. The First Part. 1s. 6d.

Sacra Domestica; a Course of Family Prayers. Printed in large type, with provision for additions in MS. Octavo, 3s.

The Book of Private Prayer. By J. A. BOLSTER, M.A., Prebendary of Cork, and Chaplain to the Lord Bishop. 2s., gilt.

A Manual of Family Prayer; comprising Three Weekly Courses of Morning and Evening Devotion. By the Rev. A. HORSFALL. 2s.

A Daily Prayer Book for Families and Schools; arranged from the Services of the Church. By J. T. BARRETT, D.D., Rector of Attleburgh. 1s. 6d.

Christmas Carols, with Accompaniments. Small Quarto, 4s.

Liber Precum Publicarum; Ordo Administrandæ Cœnæ Domini, Catechismus, Ecclesiæ Anglicanæ. Psalterium. Royal 24mo, printed with red border lines: 5s. 6d. in cloth; 10s. 6d. in antique calf, red edges.

The Morning and Evening Services for the Sundays and other Holidays throughout the Year; arranged from the *Book of Common Prayer*.

TWO VOLUMES.	Foolscap Octavo.		Royal Thirty-Twos.	
	£	s. d.	£	s. d.
Boards	0	14 0	0	7 0
Roan Embossed, Gilt Edges	0	15 0	0	7 6
Turkey Morocco, Plain	0	18 0	0	10 0
Flexible Morocco, Fine	1	1 0	0	12 6
Flexible Morocco, Elegant	1	6 0	0	16 0







3 2400 00574 5413

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2580
All items are subject to recall.

Vaughan, Charles J.
The personality of the
tempter

WV10
V465p

70204

WV10
V465p

